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John *A Humphreys*
DISCOURSE
OF THE
SACRAMENT
OF THE
Lords Supper.

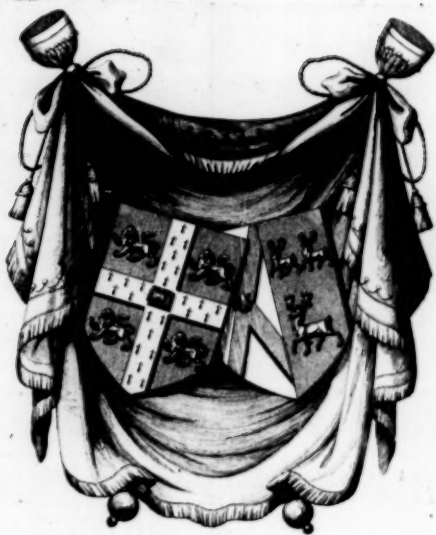
WHEREIN THE
F A I T H
OF THE
CATHOLICK CHURCH

Concerning that Mystery,
Is explained, proved, and vindicated,
after an intelligible, Catachetical,
and Easie Manner. *E. P.*

By **EDWARD PELLING**, Chaplain to His
Grace the Duke of **SOMERSET**.

LONDON,

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Academia Cantabrigiensi
Liber.

2503:09

To Her Grace

THE

Most Noble and most Vertuous

L A D Y,

ELIZABETH,

Lady Dutcheſs of *Somerſet.*

May it please your Grace,

IF there be any room for
Books amidſt our common
and deep ſorrows for the
death of that excellent and
moſt beloved Prince, the late King
Charles the Second of ever bleſ-
ſed Memory, I am willing to
hope, that this little piece may
not be altogether unwelcome to
the World, becauſe the ſubject

Epistle Dedicatory:

of it is of standing and most necessary use, especially in Times when we are most apt to recollect our selves, and can find no such solid and substantial Comfort, as at Gods Altar. And since I have presumed upon your leave, to prefix your great Name to this following discourse, I am in all justice and duty bound to give your Grace an account of this undertaking.

Among many great Calamities, which were the effects of the late intestine War, this was one, That the Holy Communion was in some places so sparingly used, in some so wholly neglected, in most so little consider'd, that we seem'd to be in danger of quite losing a main part of Christianity. The unity of the Church being broken, variety of pernicious opinions about the Sacrament was introduced

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roduced, to disparage and abolish it ; which took such Root in peoples minds, that for these five and twenty years last past, it hath been a matter of no small difficulty to restore it to its due Esteem and Observation in some tolerable measure. Controversies either with Papists or with other Sectaries took up the greatest part of Mens time and pains : And tho' some Books of Devotion have been written upon this subject ; yet 'twas impossible to conceive how this Mystery could be restored to its right use, till Men were thoroughly informed of its Nature and Ends ; which popular Men in the late times seemed to have very little understood, or very superficially to have looked into. Therefore to serve the World in this particular, divers have lately laboured hard ;

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but none seem to have done it with greater solidity, or better success, then that excellent Divine and Truly good Man, Dr. *Symon Patrick*, now Dean of *Peterborough*; to whom even the learned part of the World is much indebted for his pains upon this Subject; which indeed have been so abundant, that to write after him may be thought to be only the doing of the same thing over again, which was better done before. However considering how scandalously great the Ignorance and mistakes of many People are still concerning this matter, and finding that the Government hath been awakened at the sense of those dangers which Church and State both are in by reason of mens straglings from this weighty Ordinance; I thought it necessary for me, in the execution of

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of my Office to bestow some considerable time upon the Subject of the Sacrament, to treat of it purposely, and as fully as I could, and to accommodate my self to the Apprehensions of those that are of the most vulgar and ordinary understandings, by discoursing upon this Theme after a plain Catechetical manner. This could not well be done, but by going over the whole, and by discoursing first of the Notional or Doctrinal part : in the prosecution whereof ; as *I* thought it proper for me to observe the same instructive Method which others had taken, so I thought it necessary to look narrowly into two things especially, which the Generality of men have not thoroughly examined and searched into. First to look into the nature and use those Ancient Sacri-

Epistle Dedicatory.

fical Banquets, which some few Writers of late have very luckily taken notice of. For, in regard that this Christian Feast doth bear a great Resemblance to those Feasts which all Mankind did anciently celebrate upon part of their Sacrifices, I did conceive that to give a plain and full account of them, would be the best way both to open the meaning of this Feast, and to remove many great Errours which divers Opinionators, especially the *Socinians*, do entertain concerning this Mystery; who have corrupted and debauched the minds of of men, by those mean and unsound Notions, which they have vended abroad in the World. Secondly 'twas necessary to look into the genuine meaning of the Real Presence of Christs Body and Bloud in the Sacrament. For in
this

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this point abundance of poor people are at a loss, being not able to understand it so fully and clearly as they ought. And having to do in that particular with the *Romanists*, who are wont to cheat men into the sin of Apostacy by urging those words of our Saviour, *This is my Body, and this is my Bloud*; it was absolutely requisite for me to give such a fair account of the meaning of those expressions, as might consist with the Faith of the Catholick Church, and serve to satisfie the minds of men fully and clearly. For tho enough hath been said against Transubstantiation, and most people among us are convinced of the falsehood and absurdity of that Doctrine, yet it requires a great deal of pains to open and unfold the right Faith concerning the real presence, so as to render it intelligible and clear; because it is an easier matter

to

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to overthrow an Error, than to establish a Truth. And altho in the explication of this matter I have adventur'd more than many of our Divines have done, yet am I sure, that I have followed herein the sense of the Ancient Church, which is enough to justify and bear me out; however, I am not so vain a person, as to pretend to be mine own Judge in this, or any other case.

And now, Madam, since these papers are committed to the Press, if any shall wonder at the publication of them, I hope no man will think it strange, that I presume to lay them at Your Graces feet, and entitle them to your Noble Patronage; if they will but consider, that there are no Expressions of Dutifulness and Honour due from the Lowest Servant to so great a Personage, but

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but Your Grace may lay just claim to them from me.

It may perhaps be matter of some discourse, that I should offer this to your Grace singly, without begging the Patronage of him too, who is your Noble Husband, and my Natural Master and Lord. And, I confess, I can hardly think what to say to the World, that in the Dedication of a little Book *I* do not joyn Both your Graces together, who are (Blessed by God) in Interest, and Affection, and Religion, and in all respects, Undivided. The truth is, his Grace hath often given me the Honour to address my self to him after this manner : and if my Desires now are to Express this my Duty to your Grace alone, I know such is my Good Lords Affection to Your Grace, that he will
not

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not think it a Fault in me, or (if the World shall think it so) will easily pardon it, if your Grace will be pleased to forgive my presumption.

Madam, I have no more to add now, but to beg that your Grace will favourably accept of my humblest Acknowledgements; and to beseech God whose good Providence hath knit both your Graces together, that the fortunate Band may prosperously continue, neither dissolved nor weakened, through the long Succession of many the most happy years: That those mutual Affections which are so Eminently between You Both, may Vigorously Hold to a good old age, and make your Graces equally Examples of the sincerest Love, as of Vertue and Piety. That your Grace may be a fruitful Mother of a great Race of Noble Children, to inherit your Fortunes,

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Fortunes, Honour and Vertue, and to perpetuate your Names to the Worlds end : That my Young Lord, that is now in the Arms. of your Love, may long live a Blessing to his Parents, and to the whole Nation : That in the midst of those Uncertainties, which the Course of this World makes us subject unto, the Goodness of God may ever Rest upon your Graces, and on your whole Family : That God will vouchsafe to protect, guide, prosper and preserve you, and bless you with all the blessings of heaven and earth ; which is the sincere and Earnest Prayer of,

Madam ,

Your Graces most Humble,

most Obedient and Dutifal

Servant and Chaplain ,

EDWARD PELLING.

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(1)

A
DISCOURSE
OF THE
SACRAMENT
OF THE
LORDS SUPPER.

The Introduction.

CONsidering the wretched state this
distemper'd Age is in, beyond the
condition of former Times; how
many spirits among us are infected with
Atheism, how Debauchery of all sorts pre-
vailleth over our Land, how negligent and
supine some are that talk of Religion, how
hypocritical others are, who make use of
Religion only as a Tool to further their
Factious and Seditious ends, how miserably
we are divided into several Parties, how
each Party struggles for its own preser-
vation, as if the pangs of death were

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A Discourse of the

come upon all, how the interest of our Religion is hereby weakened, and its honour blemish'd, how the Peace of the Kingdom is endanger'd, and how mischeivous these evils are likely to prove to our establish'd Government in Church and State; I say, considering these things, I humbly conceive, that the most effectual way to reform and recover us, is, by all possible and justifiable methods, to bring men to a right Christian use of that solemn Ordinance, commonly called *The Sacrament of the Lords Supper*. For to this Ordinance Men are bound to come with all gravity and seriousness, with minds possess'd with a deep sense of vertue and true Piety, with humble and holy Souls, with Spirits that are ingenuous, candid, and tractable, with hearts void of all rancour and baseness, and full of Peaceableness, Goodness and Charity; so that were this Ordinance duly and regularly used, and with a real design to do our Souls good by the use of it, it would prove a blessed Restorative of the Life of Religion, a certain instrument of Concord and Love, and a most excellent means of making us all what we should be: Good men would be at ease in their thoughts, and the evil part of the World would be under a necessity of being brought to Repentance, and we should soon find a new heaven and a new earth.

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earth wherein Righteousness, and Peace, and whatsoever is desirable by rational Creatures, would then dwell among us.

To give you the sense and words of a learned and good man, "If we consider
"how this Sacrament is intended to unite
"the Spirits and affections of the World,
"and that it is defusive and powerful to
"this purpose (for we are one Body,
"saith St. *Paul*, because we are partakers
"of one Bread) possibly we may have
"reason to say, that the Wars of King-
"doms, the Animosities of Families, the
"infinite multitude of Law Suits, the per-
"sonal hatreds, and the Universal want
"of Charity, which hath made the world
"miserable and wicked, may in a great
"degree be attributed to the neglect of
"this great symbol and instrument of Cha-
"rity.

*Bp. Tay-
lor grand
Exempl.
p. 483.*

It is upon these accounts, that our wise and watchful Governours have taken a verry Christian and strict care, that this Sacrament may be universally received by all who are capable to receive it; presuming, that if any Remedies can do us good in a Case so sad and desperate, the Bread of Heaven by the blessing of God will do it. And to promote (as much as lieth in me) so noble a design, I am resolved by Gods assistance, to discourse largely by degrees

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upon

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upon this whole Subject, in the plainest and most Didactical manner I can, and to endeavour to lead teachable persons into a clear Understanding and full Knowledge of this Mystery.

For, as well the neglect, as the abuse of This Sacrament, doth greatly proceed from several mistakes, and errors which deceived people entertain about it, the removal whereof is very necessary, though it will cost a great deal of labour and Consideration.

Divers of our *Enthusiasts* are perswaded, that Christ instituted this Ordinance only for the Apostles, and for Believers in the Apostles days; which vile conceit renders the use of this Solemnity altogether needless now.

Those Blasphemous Hereticks the *Socinians*, though they allow it to be a Sacred rite that is at sometimes, and in some measure necessary by vertue of Christs Command, yet they

(a) *Opus nostrum est, nihil prorsus miri in se continens, aut præ se ferens. Socin. de cana Domini.*

deny it to contain any thing that is mysterious or (a) admirable, or to be effectual towards the increase of Faith, or pardon of Sin, or other benefits which we ascribe unto it, or to be any ways Instrumental for the conveying of Christ Body

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Body, no not after a * Spiritual sort; but they look on it only as a thankful commemoration of Christs Love.

Now this conceit serves both

to make men slack to receive, and to make their minds very flat, and their hearts very cold, or very little affected at the receiving of this Sacrament.

As these ascribe too little, so others there are who ascribe too much to this Sacrament, being confidently perswaded that the very Natural body of Christ, in which he ascended into Heaven, is actually communicated unto all, however they be inwardly qualified or disposed. Now this opinion is as mischievous as it is senseless; for it takes men off from preparing themselves after a due manner, upon a groundless presumption, that they shall receive our Saviours body whether they repent heartily or no.

Many among us look upon receiving to be not so much their Duty, as their privilege, taking it for granted, that they are the precious Vessels of Election, chosen by God from all eternity, and absolutely ordained to Eternal Life; and imagining too, that this solemnity is only a kind Treat on Gods part, at which they are admitted to eat as men that are supping with a

** Dico, in sumptione illa panis & vini, qua fit in cena Dom in nihil prater panem ipsum & vinum, sive a credentibus sive a non credentibus accipi, nec corporaliter, nec Spiritualiter, id. ibid.*

A Discourse of the

Friend. Now this fancy serves, not to humble or mortifie their Spirits, but to fill their Souls with uncharitableness, with conceitedness and Pride when they do approach, and to make them rude and Irreverent at the time of Receiving.

Some again think, that if they be but unprepared (that is, if they live in a course of Sin) their case is well enough yet, if they do not come to the Sacrament; at least they believe, that they may be saved without coming, and be saved with the greater certainty and ease. And this principle emboldens men to live in a continual breach of Christs Law, and opens a gap to all Wickedness and immorality.

I have also known divers who have thought, that the work of preparation is not theirs (unless as Patients) but a work which belongs only unto God to do for them: And this Principle infus'd into them by Ignorant or ill men, encourages many to be idle, and to Sleep, waiting for the good hour when God shall touch them from Heaven, and presuming that when he sees his own time he will stir them, and fit them for himself by an immediate and irresistible power.

There are some too, who though they be convinced that their own endeavours are necessary as workers together with God,

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God, yet look upon the thing it self to be impracticable, supposing that when they have done all they can, they cannot be prepared sufficiently, and so as to be worthy Communicants.

And besides many well meaning people are afraid to come to the Lords, Table being scared away either through a sad remembrance of some Crimes past, or through a great mistrust of themselves for the time to come, or through false notions of that Preparation which is necessary in order to the Sacrament, and of those Obligations and Tyes which it lays upon us; and generally I have found, that mistakes concerning the Covenant of Grace have withheld persons (who otherwise have been well-dispos'd) from the use of this most Solemn and weighty ordinance.

Seeing then that Errors about this matter are so various, and of such evil and deadly consequence, it followeth that 'tis greatly for the interest, not of particular persons only, but of the Church in general, that people be rightly and fully instructed in all points relating to this Sacrament, for were we all so rightly informed and so unanimous, as to meet together like friends and Christians at the Altar of God, we should be the most happy Nation under the Sun.

A Discourse of the

For the compassing of these ends, I cannot think of a more profitable way then to discourse fully and purposedly,

1. Of the Nature of this Christian Banquet.

2. Of the ends whereunto it was instituted.

3. Of the Benefits we receive thereby.

4. Of the necessity that is upon us all to participate of it.

5. Of the Preparation necessary in order to a due participation.

6. Of that deportment which is requisite at the time of Receiving.

7. Of that care which is to be used afterward: and this method I hope, will take in the whole Compass of those things, that are fit to be spoken of upon this Subject.

CHAP.

C H A P. I.

*Of the Nature of this Sacrament.
That it is a sacrificial Feast. Sacrificial Feasts used both by Heathens and Jews. The Analogy between those Ancient Feasts, and This : Especially between This and the Paschal Supper. The usefulness of this observation, against the Socinians.*

THat we may fully and clearly understand the Nature of this Mystery, 'tis necessary to search into the foundation and bottom of the whole matter ; by neglecting which search many have spoken at randome or very Superficially of this Sacrament. Now to me it is very plain, that in instituting this Rite, our Saviour did not institute a Rite that was altogether a new thing to the World ; but rather that he ordained a Sacred Feast which was very like and near of Kin to those Religious Feasts that were Customary

mary and Common in all (or most) places of the World for many and many A-

** Certè non in hoc tantum sed & in Baptismi Sacramento videtur omnino Christus se non Hebræorum tantum sed & Gentium in idem fœdus cooptandarum captui accommodasse: Grocius in Matth. 25. v. 27.*

ges before; and by so doing, did * accommodate himself, and adapt this Solemnity to the ordinary and vulgar apprehensions of Mankind. Hence it is

that we have such a little account given us of this great Ordinance in the Scriptures, for the three Evangelists, St. *Matthew*, St. *Mark*, and St. *Luke*, have given but a short Historical Relation of its Institution. St. *Paul* indeed hath occasionally said something of it in one of his Epistles to the Church of *Corinth*; but the rest of the Apostles and holy Writers have said nothing: Because (as I conceive) by that Analogy, which People saw it to bear to other the like Mysteries, which were every where used, they could easily inform themselves of the Meaning, of the Ends, and of the Use of it; they might readily conclude, that 'twas intended to be a Religious, Fœderal Banquet, proper indeed to Christianity, but answerable to those Religious Fœderal Repasts, which did belong both to the Religion of the Jews, and to the Superstition of the Gentiles.

For our better understanding of this matter, we must know, that it was customary of

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of old, both among the blind Pagans and among the People of God, when they offered Sacrifices, to reserve some part of their offerings, and then to Feast together Religiously upon those remains. The careful observing and remembring of this thing will very much help us to apprehend the meaning of this Christian Banquet, as in the process of this discourse will appear. In the mean time 'tis necessary for us to note.

1. First, that Feasting after Sacrifice, and upon part of the Sacrifice, was very usual anciently even among such people as were strangers to the Common wealth of *Israel*. This is clear not only from * Humane Writers, but

* So *Alexander ab Alexandro* speaking of the Religious Rites that were used in honour of *Hercules* saith, *In sacris Herculis servatum legitur, ut sedentes epulis vescantur sollemnibus,*

quon in ceteris stantes & saltabundi vesci soleant, General. diar. lib. 2 c. 14. And a little after, *In templo Herculis juxta Tyberim ex decimis sacrum fit, ubi duæ aræ, exque earum altera mulieres degustare, ex alterâ viros tantum vesci fas erat, ibid.* Elsewhere he speaks of this custom more largely; *Thiſſetæ in Asia & Argini, ossa victimæ tantum in ignem mittunt, & deflagrant; ipsi autem vescuntur carnibus, lib. 4. c. 17.* And speaking (as I conceive) of the old Egyptians, he saith, *Ex reliquis Hostiæ membris carnem apparabant, quibus qui sacris interfuere, vesci licebat, Ibid.* --- *Graci satis habent femora hostiæ in duo frustra concisa igni subicere, ut e his holocaustum, fieret, vesceribusque super prunas assis, pro jentaculo, mox carnibus veru decoctis, discumbentes vesci, ibid.* --- *Apud Lacedæmonios in publica visciratione primi Reges erant, quibus duplum quam ceteris dabatur, privilegio; honoris præter libamina, immolatorum quoque animalium coria debebantur, &c.* --- *Hostiæque immolatæ, & mysteriis peractis, qui sacris intererant, visco (leg. vino) & farre opposito, cum rotundis paniceis, quas in honorem deorum adhibebant, stantes vescebantur. Siquidem in adibus deorum & epulari simul, & sacrum fieri servatum est: Nam Mensa in sacris adibus ararum vicem præbent. Quibus quidem exitis & carnibus sacrificalibus, nisi ritè sacrificio perfectò, vesci non licebat, Delphis verò assuetum est, ut immolantes victimam, exclusis ceteris, vescantur. Ibid.* --- *Interq; vescendum laudes diis*

diis canere assuerant his, quibus sacrum fieret. Ibid. And elsewhere, In Ludorum Apollinarium celebritate Matronas spectat a pudicitia in propatulo epulari, omnique caremoniarum genere festum diem agere produnt, &c. lib. 5. c. 26. In like manner Macrobius cites the Annals of L. Acrius, concerning the Feasts of Saturn, Maxima pars Graium Saturno, & maxime Athenæ

Conficiunt sacra —

Cumque diem celebrant per agros vrbesque ferè omnes

Exercent epulas lati, famulosque procurant

Quisque suos; nostrisque itidem est mos traditus illinc

Iste, ut cur. dominus famuli tum epulentur ibidem. Saturnal. lib. 1. c. 7.

And speaking of the Furniture of the Heathen Temples, *Principem locum* (says he) *obtinet Mensa, in quâ epula, Libationesque & stipes reponuntur.* Whence he clears *Virgil* for saying, *Æneid. 8.*

In mensa Lati libant, divosque præcantur;

*Quia quod rectè fieri noverat, ab omnibus simul in templo epulantibus & uoi Sacratæ assidentibus mensæ factum esse memorauit, Macrobi. Saturnal. lib. 3. c. 11. The learned Dr. Cudworth hath collecteth out of Homer and some other Heathen Authors, several passages more to the same purpose, True Notion, cap. 1. To which I only add that the Pagans objected against the Primitive Christians, that they did, *Præceptos cibos, & delibatos altariibus potus abhorreere*; *Cæcilius in Minut. Fæl. pag. 12. Edit. Lug. Bat. in quem locum vide Comment. Elmenhørfii. See also Gyrald. de diis Gent. Syntagm. 17. And after him Struckius, Antiquit. Convivial. lib. 1. cap. 33. where he treats at large of this matter.**

also by the Testimonies of Sacred Scripture. And the first account we meet with touching this matter is in *Exod. 18.* For though it be probable, that these Religious Feasts I now speak of, were of as ancient institution as Sacrifices themselves, yet in this place of Scripture we find the first express mention of them among Idolaters. For at *ver. 12.* of that Chapter we read, that *Jethro Moses* Father in Law, took a burnt-offering, and Sacrifices for God: And *Aaron* came, and all the Elders of *Israel* to eat bread (or to Feast) with *Moses*

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ses Father in Law, before God. This was an Eucharistical Feast, whereby they gave Praise and thanks to God for the deliverance out of *Egypt*. Now, whatever *Jethro* himself was as to his Profession, if he was not an Idolater (as some conceive he was) yet he was the Priest of the *Midianites*, who were an Idolatrous people. For so we find that they and the *Moabites* called the people (of Israel) unto the Sacrifices of their Gods, and that the people did eat (meaning of their Sacrifices) *Num.* 25. 2. There are very many places in the Holy Scripture which shew, how addicted the Children of *Israel* were to eat and drink before the Heathen Idols, and to participate of those offerings (which were made by the Heathen to their Gods) being tempted and led thereunto by the General practice of those Heathen people they conversed with. But for brevity sake I omit those instances, because they are subject to mens common observation and view, and because the thing is very plain from that great dispute in the ancient Christian Church, which was occasioned by this general practice. The things which the Gentiles Sacrifice they Sacrifice to Devils, saith *St. Paul*, *1 Cor.* 10. 20. And yet it seems, many raw Christians in those times did go and eat of those Idol-Sacrifices; some with Conscience of
the

*Vide Grot.
Tom. 3.
pag. 5 l. d.*

the Idol (*i. e.* believing those Idols to be true Deities, and those Idol-Feasts to be available unto them) unto this hour eat it, saith he, *1 Cor.* 8. 7. To stop this evil course, a Canon was made at the Council of *Jerusalem*, that Christians should abstain from Meats offered unto Idols, *Act.* 15. And the reason was, because by sitting at meat in the Idols Temple, they made themselves partakers of the Table of Devils, *1 Cor.* 10. 21.

Now this doth sufficiently shew, that Feasting upon Sacrifice was generally used of old even among Heathen nations; and the observation hereof together with the Knowledge of the meaning and ends of those Heathen Feasts, will very much help us to understand the full meaning and reason of this Christian-Feast. For this Religious Banquet doth resemble, and is Analogous unto those Religious Banquets which all people were wont to celebrate after the offering up of their Sacrifices: For as they Feasted upon a Sacrificed Beast, so we feast upon a Sacrificed Jesus: But with this twofold difference; first, that our Sacrifice is not repeated (as theirs was) but was offered up once for all upon the Cross. Secondly, that whereas they did eat the Remainder and the very substance of their Sacrifices, we do not Feast upon the very Numerical

Numerical Flesh of the Holy Lamb of God, but instead of eating after such a Gross manner, we partake of Bread and Wine, which are substituted in the Room of our Saviours Natural Flesh and Blood.

It is uncertain indeed how the Heathens came by this Custom of using Sacrificial

Banquets, whether they had it originally from *Noah* and his Sons, or whether they imitated the Jews in this Observance. But this is certain and plain, that Feasts

Apud Græcos aliasque Gentes usurpabatur, ut qui victimas offerrent de earum carne epularentur: sive id ab Hebræorum exemplo originem traxit, seu, quod est probabilius à communium parentum institutis, Grot. in Matt. 26. ver. 26.

of this Nature were very usual among the Jews. And for the right understanding hereof, we must know that there were three sorts of Sacrifices, which the Jews were wont to offer. 1. *Holocausts* or burnt Offerings, (which they presented unto God, as the Creator and Lord of all things.) 2. *Piacular* Victims, distinguisht into Sin Offerings and Trespas-Offerings, (which by way of Attonement they presented unto God, as the Judge and Avenger of all iniquity.) And 3. *Peace-Offerings*, which were either by way of thanksgiving for Mercies already received, or by way of Prayer for the obtaining of more Mercies still, (which they presented to God as the Author and Giver of all good things.) Now these Peace Offerings were divided into three

three parts : The Blood and the Fat were

See examples hereof in *Struckius ubi supra.*

Whence it is, that שְׁלֵמִים is is thought by some to be derived from שָׁלַם as it signifies *retribuere*; *Et hi sacra de salute facta שְׁלֵמִים appellata judicant, quia ex hoc sacrorum genere Deus, Offerentes Et Sacerdotes suam quisque partem habuerant*: Outram. de Sacrific. lib. 1. c. 11. who adds a little after; *quinetiam ut sacra salutaria, quia prosperis de rebus facta erant, שְׁלֵמִים appellari solent: ita, quoniam ab ipsis offerentibus ad sacras epulas adhibita erant, שְׁלֵמִים quoque passim dicta sunt, nempe victimæ ad Convivia case.*

offered upon the Altar, as Gods portion : The Breast and Shoulder was allotted to the Priest, as his portion, and the Remainder of the flesh was given to the Owners themselves, as their portion ; and this they were religiously to eat of before the Lord, as appears from the third and seventh Chapters of *Leviticus* compared with the twelfth of *Deuteronomy*.

I have hitherto noted matter of Fact, because I conceive it necessary for every one, that would rightly and fully understand the Nature of this our Christian Feast to observe well the ancient practice of Heathens and Jews, as to actions of the like Nature.

That the Christian Church did look upon this Feast as Analogous to those Sacrificial Solemnities which have been now spoken of, I am sufficiently convinced of by observing one general Custome wherein Pagans, Jews, and Christians did all Correspond : And it was this. Among the former it was usual (nay, it seems, there was a * Law in that case) among them, that when they had eaten of their

Sacrifices

* Scholiast
Aristophan.
in Plut.

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in the Temples of their Gods, they did send some parts thereof to their absent Friends, as a pledge of their Love. These were called *μῆσις*, Portions; and sometimes they were so considerable; that people were wont to sell them publicly in the market. To which thing those words of St. Paul do refer *1 Cor. 10. 25.* whatsoever is sold in the Shambles, that eat, asking no question for conscience-sake.

Ethnici ex reliquis hostiæ partibus carnem apparabant, quibus, qui sacris interfuisent, vesci licebat. Hæ partes sive portiones a Græcis μῆσις, a Latinis interdum missæ fuerant appellatæ. Festus quoque testatur omnium carnium sacrificatarum partes strabula Ummbronum lingua fuisse appellatas. Hæ autem cum presentibus distribuere, tum absentibus quoque mittere consueverunt. Struckius, Antiq. Convivial. l. 1 c. 33.

In like manner the Jews were wont to do at their Sacrificial Banquets. A very pregnant instance whereof we have *1 Sam. 1. 4, 5.* where we read of *Elkanah*, that after he had Sacrificed, he gave to *Peninnah* and to all her Sons, and her Daughters, Portions; but unto *Hannah* he gave a double portion. And the same custome is pointed to, *Nehem. 8. 10.* where *Nehemiah* said to the Jews, go your way, eat the Fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord.

Now this very custome was observed in the Primitive Church of Christ (to be sure in *Justin Martyrs* time) when the holy Sacrament was done. For so that very

Just Mar-
tyr Apol. 2.

ancient Writer tells us expressly, that the distribution and participation of the Holy Bread and Wine being ended, the remainders were sent by the Deacons to those Christians (the Sick and Infirm) that were absent, which Conformity of theirs with Pagans and Jews in point of practice, doth plainly shew, that they reckoned this their Solemnity to be Analogous, and like to those other which were used by Pagans and all the Jews over world; *Viz.* a Sacrificial Feast.

But St *Pauls* discourse doth seem to put the thing beyond all manner of controversy, in 1 *Cor.* 10. where he argues against the lawfulness of participating of Idol-Feasts, from that plain Analogy which the Lords Supper beareth thereunto. And thus he demonstrates the point. First, that they who did eat of the Jewish Sacrifices, did profess to be in Communion with the God of *Israel*; Behold *Israel* after the flesh: Are not they which eat of the Sacrifices partakers of the Altar? *ver.* 18. Secondly, that in like manner they, who did participate of the Heathen-Sacrifices which had been offered unto *Demons*, did profess to be in Communion and to have fellowship with those *Demons*, *ver.* 20. Thirdly, the Apostle infers, that the Christian-Feast being the participation of the Body and Blood

of

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of Christ (as he shew'd, *ver.* 16.) it is impossible for men to partake of meats offered unto Idols without renouncing Christianity; these two things being so utterly incompatible, that *we cannot drink the Cup of the Lord, and the Cup of Devils; we cannot be partakers of the Lords Table, and the Table of Devils.* *ver.* 21. As the Idol-Feasts were Sacrificial Banquets proper to the Heathens: and as the Mosaical-Feasts were Sacrificial Banquets proper to the Jews; so this our Feast is a Sacrificial Banquet proper to Christians, and we may no more dare to eat of this, and the other Feasts too, then we may dare now to be Circumcised and turn Pagans after Baptism. This is the meaning and argumentation of *St. Paul*; and it plainly shews, that there is a great Analogy, likeness, and resemblance between this, and those other mysteries, as to the nature thereof, though the reasons, the uses and respects are far different and utterly irreconcilable. It is indeed a Sacrificial Feast as the others of old were; but such a one as was instituted for the Disciples of Christ, such a one as is intended for our participating of Christ, for the tying of us to Christ, such a one as immediately Refers to Christ, such a one as directly tends to the Worshipping of Christ, and of God in Christ.

C 2

But

A Discourse of the

But then we must note, that of all the Sacrificial Banquets under the Law, the Paschal Supper was that, which this Christian Feast beareth the greatest Analogy unto. This appeareth several ways. 1. Because the Holy Jesus is called Our Passeeover, the Lamb that was slain to this purpose (among others) that we might Feed on him with all manner of inward, Spiritual purity. *Christ our Passeeover is sacrificed for us; therefore let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and wickedness; but with the unleavened Bread of sincerity and Truth, 1 Cor. 5. 7, 8.*

2. Because this Banquet was instituted at the close of the Passeeover-Supper, when our Saviour and his Disciples had done their meal, after he had washed their feet, after he sate down the second time, and probably before the Traitor Judas was gone out of the Room. St. Luke and St.

Paul both expressly affirm of the Cup, that Christ took it *after Supper*. 3. The material parts of this Christian Feast are the same with what were used at the Paschal Supper, excepting such things as were either Typical, or of peculiar signification to the Jews. For the bitter herbs were in memory of those bitter afflictions they endured in Egypt, and so they were of Proper and

Dr. Hammonds An-
not. on Joh. 13. 26.

ὁ γὰρ παλῶ
Ἰούδας ὁ μεστῆς
τοῦ ἰσσοῦ τῆς
πίστεως, Chrysost.

T. 5. p. 559, edit. Sav.

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and Peculiar use to the Sons of *Israel*. In like manner, the Lamb was a figure of Christ to come, and the roasting of the Lamb upon a Spit was a representation of the Passion of Christ upon the Cross, ^{* Justin Martyr Dial. cum Tryph. pag. 259 edit. Par.} which being accomplished once for all, there was no further need of any Figure. But the other parts of the Paschal Feast, the Bread and Wine, Christ continued the use of them, and order'd them to be used still by his Church in all places, and to all Ages. 4. The manner of celebrating the Paschal Feast was very like to that after which this Banquet was celebrated; and that in two respects (besides that of distribution.)

I. First in respect of those Benedictions which the Jews then offered up to God, ^{See Godwyns Antiq. l. 3. c. 2.} for creating bread and Wine, for their present Festival, for their deliverance out of *Egypt*, for the Covenant of Circumcision, and for the Law.

According unto which, our Blessed Saviour consecrated the Materials of this Feast, with eyes lifted up blessing God over the Bread and Wine, and adding no doubt, such other Praises as were Proper for the occasion, for the recovery as well as for the Creation of the World, and for the Redemption of Mankind,

Christus hoc loco non pro veteri tantum creatione, sed & pro novâ, cujus ergo in hunc orbem venerat, preces fudit gratiasq; deo egit pro Redemptione humani generis quasi jam peractâ. Grot. in Matth. 26. ver. 26.

kind, which was then (in a manner) actually accomplished.

2. Secondly in respect of those Solemn Commemorations which did attend the eating of the Passeeover. For this peculiar Ceremony the Jews used at that time, that the Master of the house, where the Lamb was eaten, did instruct the rest touching that Solemn Mystery, and did open unto them the meaning of it; declaring unto them, that the Lamb before them was called the Passeeover, because God passed over the houses of their Fathers in *Egypt*, that the bitter Herbs were in memory of those hard usages, whereby the Egyptians made the Lives of their Fathers bitter, and that the Unleavened Bread was in token of the great haste their Fathers made out of *Egypt*, by reason of which their Dough was not leavened: and this Rite was called *Haggadah*, that is, the announcing, the declaring, the shewing forth of the Passeeover. In like manner this Christian Ordinance is a standing Memorial of the Divine Philanthropy, at which the Love of God in giving his everlasting Son, and the Compassions of Jesus in giving up himself to die for us are solemnly Agnized, and the Redemption of the whole World publicly Celebrated; and therefore St. Paul calls it, the *Annunciation*, the *Declaration*, or the *shewing forth of the*

Godwyns
Antiq. lib.
3. cap. 4.

Lords

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Lords death. 1 Cor. I I. 26. alluding manifestly to the *Haggadah* at the Jewish Passeeover.

By this that has been spoken, it doth plainly appear, that this Holy Solemnity is Analogous and answerable to those Religious Feasts which were used of old, and especially to the Paschal Feast, which observation will help us, not only to understand fully the purport of this Mystery, but also to baffle the pretences of those Monsters of Hereticks, the Socinians, who give a very mean and contemptuous account of the Lords Supper. For they take no notice of any strict engagements it lays upon us to an Holy Life: they believe not the Sacrament to be a Seal of Gods favour and Grace; so far are they from owning this,

that *Socinus* had the confidence to say, that the blood of Beasts under the Law was of Greater efficacy and value, than the Bread and Wine in this Ordinance. They utterly deny that we hereby Receive any thing at the hands of God; nor will they indure us to say, that Gods Spirit is here given, or that our Faith is here increased, or that pardon of sin is here tendered, or that we receive here any Pledge of a blessed Resurrection and a glorious Immortality. No; they explode all doctrines

Multo prastantior sine dubio respectu veteris faderis fuit sanguis ille pecudum, quam respectu novi sit panis ille & vinum. Socin. ad Epist. Niemojevii.

Is finis est ritus istius usurpandi, ut beneficium a Christo nobis præsinitum commemoremus seu Annunciemus, nec ullius alius. Cat. Eccles. Pol.

---In cæna Domini ne ipsam quidem mentionem Christi corporis pro nobis traditi, & sanguinis fusi disertis verbis faciendam necessariam plane esse. Socin de usu & fine Cænae Dom.

yet is inconsistent with his own Principle; for how can we Commemorate the Death of our Blessed Saviour, without making mention of it? Briefly, these Blasphemous Hereticks look upon this Holy Ordinance only as the memorial of a Friends kindness: This is all they will allow; and

so they conclude, that we may Celebrate it either sitting, or standing, or with our Heads covered; or with Water, if we will instead of Wine; but to kneel, or so much as to sigh with eyes lifted up at the Celebration, is, in their account, a kind of Idolatry.

I confess, these ill conclusions do for the most part follow from that unsound Principle, that the Supper of the Lord was intended only in Commemoration of him. But what reason and ground have they

etines of this nature, and teach that the proper end for which the Lords Supper was instituted is this, that we may Commemorate the Lords Passion: Nay *Socinus* was of opinion, that 'tis not necessary so much as to make express mention of Christs Body being delivered, or of his blood being poured out for us; which

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they for this Principle? Why, because (say they) at the institution Christ mentioned only this end, *Do this in remem-*

*Non ullus alius, prater hunc
a Christo est indicatus finis.
Cat. Eccl. Pol.*

brance of me. But this is not a reason and ground sufficient. For the mentioning of one end is not the excluding of others. though Christ in exprefs terms had said no more, yet it doth not follow that no more was intended. The very Analogy which this Feast beareth to other the like Sacrificial Feasts of old, and especially to the Paschal Feast, is enough to shew us the several Ends of it, had our Saviour mentioned no end at all. And this is the Reason, that I have now taken notice of that Analogy. For if such Feasts were commonly reputed to be Covenant-Rites between God and Man; then we may reasonably believe, that this is to be reputed so too. If to eat the body of a roasted Lamb, was a Pledge of Gods favour to the Jews, then we may infer, that to eat Bread, instead of Christs body, is a pledge of Gods favour to us Christians. If the use of other Sacrificial Feasts did entitle the partakers to all those Benefits, for which the Sacrifices were offered; then we may conclude, that the use of this Sacrificial Feast doth entitle the Communicants to all those benefits, for which Christ our Sacrifice, offered up himself, and which he purchased for us. There-

Therefore the Socinians do but trifle, and are very vain in pretending to teach us the full meaning of this Rite, when they take no notice of that correspondence and Analogy which is between this and other ancient Rites of the like nature. For this is a principal thing to be taken notice of; and we cannot easily conceive, what else it was which satisfied the Apostles touching the purport of this Ordinance, when it was instituted first. For, that they presently discerned the meaning of it, is clear; because we do not find, that they desired of our Lord any explanation at all of this mystery. In other cases they were very inquisitive, and sometimes about matters which we think had little need of explanation, being obvious to Men of common and ordinary capacities. And yet at the institution of this Holy Sacrament, tho it containeth some things so difficult and dark (to us) that they have occasioned Quarrels in all parts of the Christian world, yet the Disciples were wholly silent, being very sensible what such Sacred Feasts did mean in those days, and what the general sense of Mankind was about them. They could not but know, that by eating of things which had been offered at the Altar, men undertook to observe that Religion to which that sacred Rite did belong, and

and whereof it was a part. They could not but know, that by such an action they had a right to those benefits, which the Sacrifice had been offered up for, and so they became very nearly related to God as his Favourites, and Family. And when they found, by our Saviours discourse, that he would offer up himself a Sacrifice for them, and heard him now say of the bread in his hands, this is my Body, they might easily apprehend him to mean, that they were to eat of Bread in the *Place and Room* of his flesh, and *instead* of feeding upon his Natural Body. Considering that the Lamb which was drest for the Paschal-Supper was usually called the *Body of the Passeeover*, no sooner did Christ call the Loaf, *His Body*, but they did instantly conceive, it was appointed to be eaten *for* his Body, and *in lieu* of it, especially since he had told them before, that they were not to feed on him, as they were wont to feed upon the Lamb, after a carnal and cross manner, because *the Flesh profiteth nothing*, Joh.6.63. Hence they saw presently, that this institution did very much resemble the Sacrificial Banquets which had been observed of old (only it was of a more Noble importance and signification) and so they troubled not the Lord with enquiries, being sufficiently satisfied of the Nature and meaning of such solemnities.

And

And this we may suppose to have been the Reason too, why we find so few directions in the Scriptures of the New Testament about preparing our selves for a worthy eating of this Blessed Sacrament. For there is little, or nothing said upon this Subject, setting aside what Saint Paul once occasionally said of self examination in 1 Cor. XI. 28. For the thing was not so very needful; because such directions might easily be drawn even from the consideration of the Nature and ends of this Holy Banquet, and men already had great impressions and apprehensions of their duty in order to a due celebration of those Solemnities, to which this Mystery was Parallel and Analogous. With what Religion did the very Heathens prepare themselves, by washing their Bodies, and by abstaining from worldly and Carnal Pleasures, before they addressed themselves to the Tables of their Gods? And with what care and curiosity did the Jews pick every Crum of Leaven out of their houses, and use other observances, before they presumed to eat of the Paschever? The very resemblance and Analogy between this Mystery and that, is enough to minister directions, about preparing and purifying our Spirits in order to it, and whatsoever is necessary in that point

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point, may be easily gathered and concluded from the consideration of the Purport and reason of this Holy Rite. All which is lost, by mens taking no notice of that Analogy which it bears to other Sacrificial Feasts; and therefore it is no wonder, that the Socinians speak so coldly of this matter, and that they are as superficial and slight about the business of preparation, as they are slovenly, Rude, and irreverent at the Celebration of this Mystery.

These things being laid down as the Foundation and Ground-work of what I have to say upon this subject, the task I have undertaken will be attended with the fewer difficulties, the true notion of this Sacrament will be the more readily conceived, the great errors about it will be the more easily removed, the truths concerning it will be settled with the greater firmness and solidity, and every thing will be apprehended (I hope) with the greater perspicuity, and clearness; which is the thing that I much aim at in this whole matter.

The sum briefly is this; that this Christian Rite is a Sacrificial Banquet, which beareth some proportionable likeness to those Sacrificial Banquets, which were Religiously Celebrated of Old by the generality

rality of mankind : So that as Jews and Heathens were wont to feed upon a Sacrificed Beast, so we Christians do feed upon a Sacrificed Redeemer : after a *Corporeal* manner we feed upon the *Figure* of him ; that is, we partake of Bread instead of that his *Flesh* (which is his *Natural* Body ;) but after a *Spiritual* manner we feed upon him *Himself* ; that is, we partake of his *Virtues* and *Divine* nature (which is his *Spiritual* Body.)

C H A P. II.

Of the Ends of this Sacrament.

First, it is a Memorial of Christs Love ; proved from Christs own words : From its Analogy to other Sacrificial Banquets ; and from the Practice of the Ancient Church. Two inferences, the one against Romanists, the other against our Dissenters.

THe Nature of this Mystery being unfolded, proceed we in the next place to consider the Ends and Purposes for which it was appointed.

I. Now one great End is readily granted on all hands ; only some differ a little about rendring the word ἀνάμνησις, which is the expression in the Original.

I. Some render it, *Recordatio* ; as if this solemnity was intended to put men in mind of Christs passion and to bring his Love to their remembrance. Nor have the

Nisi quis antequam illuc accedat, non modo rectè mortis Christi meminerit, sed ejus efficaciam & fructumjam interiore animo gustet ac sentiat, indignus planè est, qui eo accedat. Socin. ubi Supra.

the Socinians sufficient reason to quarrel with this interpretation, because (as they argue) men ought to remember the Lords Passion *before* they come to the Lords Supper.

'Tis true, we ought to do so; and 'tis as true that this solemnity is a proper means to *excite* us to do so, to engage us to sequester some time for antecedent Meditations, to consider of the Divine goodness, and of our own unworthiness before hand, to view the several parts of our Saviours Life and sufferings, and to observe the greatness of his love throughout the whole, that we may come to the Holy Table with souls possess'd with a deep sense of God mercies, and with hearts full of zeal, of thankfulness, of repentance, and of Devotion; which we are apt at other times not to be so solicitously careful of. At the institution of the Passover, the Jews were commanded to take the Lamb into their houses on the *tenth day of Nisan*, and to Keep it up until the fourteenth of the same Month, *Exod. 12*. And one reason which the Jews give of this is, that in those four days, by having the Lamb under their eye, they might be stirred up to continual considerations and conferences of their Redemption out of *Egypt*; for which reason they have a Tradition

Paul Fagius in Exod. 12.

on among them, that during those four days the Lamb was tyed by a bed-side. And thus do the thoughts of this Christian Feast, when it is near at hand, very much serve to *excite* men to the most serious considerations of the Redemption of all Mankind by that *Lamb of God* which taketh away the sins of the World. And besides, the breaking of the *Bread*, and the pouring forth of the *Wine*, together with the *mention* that then is made of our Lords death, do abundantly serve to *imprint* in our minds a memory of the Passion after a most lively and efficacious manner; so that it is not in any wise an *Unfit* or *Improper* way of speaking, to say that this Sacrament is unto us a *Remembrancer* of our Duty.

2. But secondly, the generality of Divines render the Word (as the Socinians do) *Commemoratio*; meaning, that this Mystery was appointed as a Test of mens constancy, that to the Worlds end they might publickly *Profess* their Faith in a crucified Redeemer, by *shewing forth* their dear Lords death, and by constantly celebrating the memorial of his bitter, but meritorious Passion. I shew'd before, how the *Jews* were wont at their Paschal Supper to commemorate, and express the joyful sense they had of the deliverance of their Nation from the Brick-Kilns, and the Cruelties of

οὐδὲ γὰρ τὰς ἑλλείνων
 ἰορὰς ἐυχέσθαι πᾶν τι τῶ
 τοῦτων ἀρεσκυίας ὑπομ-
 νημάτων. ἰορᾶσαι γὰρ
 τοι καὶ ἐκείνοι νόσον σπορυγὰς,
 καὶ Ἰουδαίων ἐλευθερῶσαι,
 &c. Chrysost. in Pascha λογ. 6.
 Non solum inter Sacrificia, sed
 etiam in convivis & in omnibus
 solennitatibus antiquorum erant
 sermones de rebus ab illis diis ge-
 stis. Nat. Com. mythol. l. 1. c. 1.
 Inter vescendum laudes diis can-
 ere assuerant his, quibus sacrum fi-
 eret, &c. Alex. ab Alex. ge-
 nial. dier. l. 4. c. 17.

the Egyptians. In like man-
 ner the *Heathen* Festivals were
 so many standing *Monuments*
 of those kindneses, which
 their supposed Deities had
 done for them, whether they
 were recoveries from Plagues,
 or deliverances from Tyrants,
 or the building of Cities, or
 victories in War, and the like.
 These things they were wont
 to *Commemorate* solemnly, and
 to rehearse them at their Sa-
 crificial Banquets in Honour

of their Gods, adding divers sorts of
 Hymns and Praises, and shewing all man-
 ner of thankfulness for them. Now this
Christian Mystery being a Religious Feast
 upon a sacrificed Saviour the very *Nature*
 and *Analogy* thereof doth sufficiently shew
 this to be one purpose and end of it, that
 we should *publish*, *declare* and *commemorate*
 the exceeding riches of Gods Grace by his
kindness to us in Jesus Christ, and that we
 should testifie the sense we have of it by
 all manner of Eucharistical acts and expres-
 sions of Affection. For the word ἀνάμνησις
 importeth a great deal *more* than a bare
Commemoration: It signifies here such an
 outward Profession as is attended with in-
 ward *Heartiness*, and with the intensest
 actions

actions of *Grateful* and *Fervent* Souls. The Apostle speaking of the Mosaical Oblations which were to be once a year upon the Day of expiation, saith in *Heb.* 10. 3. that in those Sacrifices there was yearly ἀναμνησις ἀμαρτιῶν or a Remembrance of sins. He doth not mean a bare *acknowledgment* of sin, but such an acknowledgement as was accompanied with *Compunction*, with *Repentance*, or with solemn Deprecations of Gods Wrath. *Paulus Fagius* hath noted the form of that Confession which the High Priest was wont to use upon that great and solemn day, according to the account which the Hebrew Doctors give of it. It was (saith he) a threefold Confession *i. e.* he confest his own sins, and the sins of the Sons of *Aaron*, and the sins of all the Children of *Israel*; and it was to this effect :
 " O Lord, I and my house, and the sons of
 " *Aaron*, and all thy people the house of
 " *Israel*, have sinned, have done iniquity,
 " have prevaricated before thee. I beseech
 " thee O Lord, forgive the sins, the iniqui-
 " ties, the prevarications, whereby I and
 " my house, and the sons of *Aaron*, and all
 " thy people the house of *Israel*, have sin-
 " ned, have done iniquity, have prevarica-
 " ted before thee. By *Sins*, the Hebrews mean all acts of *Ignorance* ; by *Iniquities*, all *Presumptuous* and willful transgressions ;

In *Levit.*
16.

A Discourse of the

and by *Prevarications*, all kinds of Rebellion, and *Apostacy* from God, and with this threefold confession, a general *Fast* was to be joyned, and the Law required them all to afflict their Souls; noting that *Remorse* and *Anguish* of Spirit, which Priest and People were to be under at that time; and these hearty expressions of Penitence and contrition is that, which the Author to the *Hebrews* calls, the *Remembrance of Sins*. Thus should the Commemoration of Christs death for Sin be full of *Life* and *Vigour*, accompanied with such mortifications of Flesh and Spirit, as are undeniable arguments both of that bitter sense we ought to have of our own Vileness, and of those ravishing apprehensions of the Divine love, which the Commemoration of our Saviours sufferings is apt to beget in us. Briefly, though the Holy Jesus was about to die when he instituted this Mystery, yet his design was to live for ever in the hearts of his Disciples: and because nothing is more common among men (albeit nothing unbecomes men more) than to let the Remembrance of Gods mercies, slide away from them, and to Bury his favours in Oblivion, therefore to help our infirmities Christ ordained a perpetual use of this Holy Banquet, that his Fathers and his own Love might be had in everlasting remem-

. Sacrament of the Lords Supper. 37

remembrance, For nothing serveth more to perpetuate the memory of any signal and remarkeable Event, than when Men assemble themselves solemnly to *Eat* and *Drink* together by *Occasion* and upon the *Score* of that Event. This was the ground and Reason of all the fixt Festivals, among the old *Heathens*, that by means thereof the memory of those great atchievements which their reputed gods had done, might be transmitted and handed down from one generation to another. And this was one great reason why the *Paschal Supper* was instituted, that it might be a *Memorial* unto the Jews, *Exod. 12. 14* And lest through the negligence of men, the deliverance, which God at that time wrought, should at any time after be forgotten, God added this command at the 26 and 27 Verses of that Chapter. It shall come to pass, *when your Children shall say unto you, what mean you by this service, that ye shall say, it is the Sacrifice (in memory) of the Lords Passeover, who passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians.* It is very observable, that the incredulous and stiff-necked Jews do now expect to be redeemed again out of all their thraldome by the *Messiah*, just at the self same time of the year, when their

Id quod patet ex ipsorum verbis, quæ apud illorum Cabalistas in hunc modum leguntur; in eadem die, viz. quintadecima die mensis Nisan, scilicet Martis, redimendus est Israel in diebus Messia, quemadmodum redempti sunt eo die; de quo scribitur, in diebus egressionis tuæ ex Egypto ostendam mirabilia, p. Jag. in Exod. 12.

Fathers were redeemed of Old by God out of the house of Bondage. For to this purpose (saith my Author) we read in the Cabalists; "In the same day, viz. "on the fifteenth day of "Nisan, (that is in March) "the Israelites shall be re-

"deemed in the days of the *Messiah*,
 "as they were formerly redeemed on that
 "day, at their departure out of *Egypt*.
 What those fond people expect still, was accomplished long ago: For it was just at that time, that the Lord Jesus (that immaculate Lamb of God) was slain to Redeem all Mankind: And as the Passover-Feast among the Jews was instituted for the Commemoration of one deliverance out of great Bondage, so was this Feast, now used by us, instituted for the Commemoration of another deliverance from a greater and more intollerable servitude; that Christ our Redeemer may never be out of our minds, tho he be gone into Heaven, but that we should most solemnly celebrate a perpetual memory of his infinite Love, and unspeakable Condescension. Accordingly the ancient Church was wont to be very *Prolix* in the Prayer of *Consecration*. For having made mention, first of the Majesty and

Vide Const. Apost. lib.

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and perfections of God, then of the Creation of Angels, of Man, and of the whole World, then of his Providence over *Adam*, over *Seth*, and *Enoch*, over *Noah*, over *Abraham*, over the twelve Patriarchs, and over all the Children of *Israel*; and having concluded that part on this wise; "For
"all these things glory be to thee, Lord God
"Almighty; infinite Hosts of Angels and
"Archangels worship thee, Thrones, Dominions, Principalities, Powers, and innumerable Armies of Heavenly Spirits; the
"Cherubim, and six-winged Seraphim,
"with thousands of thousands of Angels
"and Archangels, that continually cry, Holy, Holy, Holy, Lord God of Sabaoth;
"Heaven and earth are full of thy Glory,
"Glory be to thee unto everlasting Ages:
Then the Church was wont to go on to make mention of the Holy and only begotten Son of God, of his love to Mankind, of his Incarnation and Birth of a Virgin, of his Life, Laws, Miracles, and Humility of his Passion, Crucifixion, Death, Burial, Resurrection and Ascension into Heaven: *μαρτυροῦντες ὅτι*, said they, "we being mindful
"of, and commemorating his sufferings,
"do give thee thanks according to his command, who in the night when he was betrayed took bread into his Holy hands
"and looking up to Heaven to thee his
God

“God and Father, brake it, and gave it to
 “his Disciples, and so forth. This is that
~~myddunus~~ which our blessed Redeemer meant
 and spake of, not a *Cold* faint heartless speak-
 ing of that Love of his, which was strong-
 er than the most Torturing Agonies, and
 than Death it self; but such a *Devout* com-
 memoration as is attended with Solemnity,
 with admiration, with active and vigorous
 Affections, with the meltings and disso-
 lutions of the hardest hearts, with such
 Divine Raptures, Extasies, and Flights of
 mind, as if our Souls had dropt their man-
 tles of Flesh, and were entred into Hea-
 ven to bear their parts in that Quire of
 Blessed Spirits above. This was one End
 and reason, for which the Holy Jesus ap-
 pointed the use of this Mysteries, Evan-
 gelical Banquet.

And before I let this point go out of
 my hands, there are two things which I
 would note from this consideration.

I. First, that at this Blessed Sacrament
 there is not any *New Sacrificing*, or offer-
 ing up of Christ to expiate Sin, but only
 a *Commemoration* of his Death, a *Memorial*
 of that *One Sacrifice* which he offered un-
 to his Father when he offered up himself
 upon the Cross for us. The Romanists are
 strongly perswaded, that as the substance
 of Christs Natural Body is really in the
 Host

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Host, so he is really, truly and literally Sacrificed there, as a Propitiatory Oblation both for the living and the Dead too. But 'tis a modest censure to say (for 'tis the least we can say) of this conceit, that 'tis a very fond and groundless fancy; because neither from our Saviours words at the *Institution*, nor from St. Pauls *Repeating* the Story, nor from the *Nature* and *Analogy* of this Feast, can we gather any thing that gives Colour to this Principle; it being apparent every way, that Christ intended this Mystery, not that he should suffer in it *a fresh*, or be Sacrificed in it *a-fresh*, but that we should thereby Commemorate and shew forth his Passion in *Golgotha*. Indeed in some cases the same thing may be said to be a *Commemoration* of a Sacrifice, and a *true Sacrifice* also; as the Paschal Lamb at *Jerusalem* was truly a Sacrifice, and a Memorial too of the Lamb that was sacrificed in *Egypt*. But it cannot be said to be so in this case, because 'tis Contradictory to the Apostles *argumentation* in *Heb. 10*, where he shews, that Christs Sacrificing of himself, had this *Prerogative*, this dignity above all *Legal Oblations*, that it needed not (as the others did) any *Repeating*, whereas the Sacrifices under the Law were offered *year by year continually*, and every Priest stood *Mini-*

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Ministring and offering oftentimes the same Sacrifices, Christ our High Priest offered one perfect Sacrifice for sins for ever, and so sat down on the right hand of God, by that one offering of himself having perfected for ever them that are sanctified, and having sanctified them through the offering of his own Body once for all. So that unless we will give the Apostle the Lie, we cannot affirm any Propitiatory Sacrifice to be in this Mystery.

*Tis true; this blessed Sacrament is called a Sacrifice (or rather the whole *Action* and *Rite* is called so) and it is so in some sense, even as *Prayer* is called a *Sacrifice *Psal.* 141. 2. and as *Praises* are called a Sacrifice, *Heb.* 13. 15. and as *Righieousness* and a broken Spirit are called Sacrifices, *Psal.* 51. 17. and as *Almsdeeds* are called Sacrifices, *Heb.* 13. 16. and as the devoting our selves to the service of God is called the presenting of our Bodies a *Living* Sacrifice, *Rom.* 12. 1. For, at this Holy Sacrament we are bound to do all this, to blefs Gods Name (therefore 'tis called the *Eucharist*, from our Praises and Thanksgivings) to implore Gods goodness, to offer up to him the Oblation of Penitent Hearts, to present him with some of our Worldly substance, to vow obedience to his Laws, and to offer unto him *our selves, our Souls*
and

* *Vid.*
Tereull.
p. 187.
H. 104.

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and Bodies, as a reasonable, Holy, and lively Sacrifice (as we profess in that excellent Prayer after the Communion.) It is Hence, and upon these accounts (not from any real Sacrificing of Christ, but from the offering up of our Devotion, of our selves, and of our Goods,) that the Celebration of this Mystery is called a Sacrifice. And hence it is too, that the Lords Table is called an Altar (as it was called in the * Ancient times of Christianity, but that some weak men now love to quarrel with words;) and the Place too where the Table stood was called the || *δυσιασνέιον* or

* So Can. Apost. 3. So S. Cyprian every where calls the Lords Table. And so doth Tertullian, Nonne solentior est statio tua, si ad Altarum dei steteris? de

Orat. cap. 14. And I Suppose the ancient Christians took occasion of speaking thus from those words of our Saviour *Matth. 5. 23, 24.* if thou bring thy gift to the Altar, and there remembreth that thy Brother hath ought against thee, &c. which words do certainly relate to those Oblations which Christ intended should be made (and in the Apostolical times were made) in the Church. || So the Author *de Eccles. Hierarch. c. 3.* *ὁ μὲν ἱερεὺς ἐν μέσῳ τοῦ θεοῦ δυσιασνέῖ καθίσαι;* where he means the Sacrament or Holy place where the Table stands. And to the same purpose the word is used by Ignatius in those expressions of his, *ἐὰν μὴ τις ᾖ ἐν τοῖς δυσιασνείοις*, *Ep. ad Ephes.* And *ὁ ἐν τοῖς δυσιασνείοις ὢν*, *Ep. ad Tralles.* Where he urgeth that necessity which people are under to joyn with the Bishop, and the rest of the Clergy in the Publick Prayers of the Church. For Anciently Prayer was made in the Chancel at the Holy Table; as 'tis insinuated *Ignat. Ep. ad Ephes.* And by Tertullian, Exhort. ad Castit. cap. 10. *Si Spiritus reus apud se sit, conscientia erubescit, quomodo audebis Orationem dicere ad Altare?* Hence Bishop Usher notes, that *ναὸς* and *δυσιασνέιον* sometimes signify the same thing; that is, the Altar-place: Unde in Polycarpi ad Philippenses, & Ignatio ad Tarsenses tributâ Epistolâ, *δυσιασνέιον θεοῦ* a vulgato Latino interprete Sacramentum Dei, recte est redditum. Armachan not. in Ignat. Ep. ad Magnes. Num. 42.

Altar

Altar-place) because it is *there* (or *should* be there) before the Lords Table, that we present to the Divine Majesty of God all our Christian Sacrifices, and perform the Offertory (as I shall hereafter shew at large, that all Christians were wont to do in the Primitive and Apostolical times of the Church.) But to call the Sacrament a Sacrifice, or the Holy Table an Altar, upon presumption that *Christ* is really Sacrificed, and in his Natural Body offered up there, is a Solæcism in Divinity, and that which is utterly *against* the sense of the Ancient Doctors of the Christian Church.

For though in many Liturgies and other Ancient Books, we often find mention to be made of Oblations and Sacrifices at the Celebration of the Holy Sacrament, yet this is meant of those sacrifices and Offerings which I have now spoken of, and which all Reformed Churches allow of: and particularly the Ancients point to those *Liberal Gifts*, which Christians in those times brought with them to the Church, to be presented and offered up to God on the Holy Table, as an humble acknowledgement, that the whole Earth was the Lords, and as a Grateful Recognition of his *Right* to all, of his *Dominion* over all, and of his *propriety* in all the possessions they did enjoy. To this purpose I shall note a passage

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sage or two out of that very ancient
 Writer, *Irenæus*: "Oblations in general,
 "are not forbidden us (says he) there l. 4, c. 34
 "are oblations under the Law, and there
 "are Oblations under the Gospel, there
 "were Sacrifices among the Jews, and there
 "are Sacrifices in the Church. And again:
 "Our Lord encouraging his Disciples to
 "offer unto God the first Fruits of his
 "Creatures (not for that God hath any l. 4. c. 32.
 "need thereof, but that they might shew in fine.
 "themselves neither unfruitful nor un-
 "thankful) he took that Bread which was
 "made of his Creatures, and gave thanks
 "saying, this is my body; and he like-
 "wise acknowledged the Cup (consisting
 "of the Creature which we use) to be
 "his Blood; and thus he taught the New
 "Oblation of the new Testament, which
 "the Church receiving from the Apostles,
 "offers throughout the world unto God.
 "And elsewhere speaking of the same thing, c. 34. in
 he saith, "that the Oblation of the Church initio.
 "which our Lord taught and appointed
 "to be offered through all the World, is
 "accounted a pure Sacrifice with God.
 If any of the Fathers have spoken, as if
 Christ was offered up in the Holy Sacra-
 ment, they are to be understood as speaking
figuratively and *improperly*, because the *Signs*
 and Symbols of Christs Body and Blood
are

Μνημὸν
ἀνίστασι-
ας, Euseb.
dem. E-
vang. l. i.
c. 10.

Hom. 17.
in Heb.

Dial. con
Tryph.
pag. 260.

are presented upon the Table. Their meaning was (and they said so, when they spake strictly and *distinctly*) that they offered a *Memorial* instead of a Sacrifice (as *Eusebius* said) And to instance in no more, nothing can be more plain, then what *S. Chrysostome* hath said upon this subject; *viz.* That though we offer every day, yet we do but make a *Commemoration* of Christs Death; that this that is done now, is in *Remembrance* of that which was done before: that we offer not another, nor a different Sacrifice, as the Jewish High Priest did, but still one and the same, or rather (saith he) we perform the *Remembrance* of a Sacrifice: which is the very same that *Justin Martyr* affirmed of our using the Bread in the Sacrament, that it is *εἰς ἀνάμνησιν τοῦ πάθος ἡ ἐκείνου* in *Memory* of that Passion which Christ was pleased to undergo for us Men, and for our salvation.

I have noted all this to shew, how, grossly the Romanists are deceived in that which many poor wretches among them take to be a main part of Religion, tho I am afraid their Crafty Guides tell them so for their own *Interest* and *Advantage*. For do but take away the Doctrine of Christ being really Sacrificed under the species of Bread and Wine, and their *Masses* for Quick and Dead must go away next, then

then the Doctrine of *Purgatory* must down too, then the Practice of praying for souls supposed to be in *Torments* there, must down also, and then the conceit of Absolutions and *Indulgences*, and divers other *Lucrative Arts*, whereby the Knavish Priests cheat ignorant and Easie People out of their Mony; till in the end, by taking away first one shore and then another, the old rotten House drops down upon their Heads, which hath been held up hitherto by *this Artificial Prop* (among others) that our blessed Saviour is *Really* and *Truly* offered up a Sacrifice for all men in this Mystery, whereas indeed it is not a Sacrificing of him, but a *Representation* and *memorial* of the great Sacrifice upon the Cross.

2. That which I would note in the second place is, that this Blessed Sacrament was intended to be, not a Memorial of the *Passeover-Supper*, which Christ Celebrated the same Night that he was betray'd, but a Commemoration of his *Passion* and *Death* on the day following. This indeed is very obvious and easie to be observed: And yet for want of minding this thing well, many weak people among our selves have been unfortunately lead aside into wrong and superstitious conceits, about some *Circumstances* which relate to this solemnity. Because the *Passeover* was eaten at *Night*, there-

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therefore some conclude, that this *Sacrament* ought not to be solemniz'd at any other time. And because our Saviour and his Disciples did (as they suppose) eat the *Passover Sitting*, therefore these men infer, that it is not lawful for us to receive this *Sacrament* in a *Kneeling* posture. They would have us to be guided by those Usages and Rites which were observed at the *Paschal-Feast*, as if the Customes then were presidents to govern and direct us now, and as if this Feast of ours were not only *Analagous* unto, but also a *Representation* and Memorial of that Festival among the Jews. But all this is nothing but a Rope of sand, and any man may find it so, that will but consider the thing rightly. For this being a sacrificial Banquet, at which we do Commemorate the intollerable sufferings, and infinite Love of the Son of God, such Rituals are to be observed now as are most *Congruous* and *suitable* to the *Nature* and *Ends* of this Mystery. As for the *Passover-Supper*, it is ceased and out of doors long ago, together with those observances which were belonging and appendant to it, and we have nothing to do with them, because they were grounded upon *special* reasons, and were of *proper* use, and of *peculiar* significancy to the *Jews*. Thus the
time

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Time of its Celebration was to be at Night, because it was in the *Night time*, that the Lord smote the first born of the Egyptians, and passed over the houses of the Israelites, and this concerns us no more than it concerns us to Celebrate the very *Day* of their deliverance out of *Egypt*. Thus also for the *Posture* used at the eating of the Paschever, at first it was probably a *Standing* posture, because the Jews were commanded to eat it with their *Loyns girded, with their shoes on their Feet, and with their Staff in their hand*. But there were *proper* and *peculiar* reasons for this Ceremony; for it was *Significative* and in *Token* of their great *Haste*; and that concerns us no more neither, than it concerns us to eat *Unleavened Bread* which was in token of their *Haste* also. In our Saviours time the *Posture* was *Altered* (as I shall shew in its due place) and 'twas neither standing nor sitting (as many ignorant men conceive) but a *Recumbent* and *Leaning* posture, one guest lying along in the bosome of another, as (St. John lay in our Lords Bosome) so making part of a Round or Oval figure. And even *This* posture was of *peculiar* significancy to the Jews too, for it was in *Token* that their *Journey* and *Travels* were at an *End*, and that they were possessors of the Land of *Rest*,

E

which

which God had sworn to their Fathers, that he would give them. So that neither from hence can we gather any thing that bindes us, unless it be this, that in circumstantial matters we should submit to those innocent usages, which either the Laws, or Customes of a Nation, or the Reason of times have introduced, as our Blessed Saviour himself did, who took such Customes as they *were*, and observed them as he *found* them, not troubling the World with debates and Controversies about things of nothing.

So then, the Rites used at the Passeeover are no *Leading Rites* to us, nor are we to Copy out that pattern any more than we are Commemorate the Jews feast. This Sacrament of ours is not a Memorial of the Paschal Supper, but of our blessed Redeemers *Death*; and accordingly we are to use such Rituals as are most *proper* and *suitable* to the meaning and purpose of this Mystery, and most significative unto *Us*. Considering that it was between *Nine* and *Three* of the Clock, that our dear Lord was hurried to *Golgotha*, nailed to the Cross, and there hung upon four wounds, languishing, bleeding, dying with pangs and throws unspeakable, unconceivable, it is proper for us to Celebrate about *Noon* this Blessed Sacrament, which is the Memorial

rial of his Great Passion. Considering too the *Intendments* of this Mystery, that it serveth (as I shall prove as I go along) to engage us to be faithful and True to the Redeemer of our Souls, and to convey unto us all those benefits, which he purchased for us by his Passion, as Pardon of Sin, the Communication of his Blessed body and Blood, the assistance of his Holy Spirit, a close Union with him, and an assurance of a glorious Immortality; and considering also what *We* are, that the Divine Goodness should be thus propitious and kind to us, his *Unworthy*, *Despicable*, because *Sinful* Creatures, I appeal to any man of sense and true humility, if it be not most *proper*, most *becoming* us (were Laws and Customs altogether *silent*) to receive the blessed instruments and Pledges of the Divine Grace in the *Lowliest*, in the most *Reverent*, in the most *Humble* posture, and after such a manner as is most *expressive* of that sense we ought to have of our own Vileness and nothingness, and of the Love of Jesus. When I, who am so unworthy, that the Lord should come under my *Roof*, am invited to come so near unto him, as to lie (as it were) not in his *Bosome*, but in his *Heart* too, and to take into my hands the Holy Seals of his dearest Love, of his tenderest and ever-

lasting Compassions, then be thou Prostrate, O my Soul; let me then *Worship*, and *fall down*, and *Kneel* before the Lord my Redeemer, and if there be any thing viler than the Dust, or any place lower and baser than the Earth, let my sinful Body grovel and lie there. Thus the *Nature* and *Ends* of this Sacrament, and the consideration that it serves to Commemorate, not what the *Jews* did at their Paschal Supper, but what *Christ*, our true Passeeover, did in being Sacrificed for us, are enough to take any humble man *off* from that regard which Superstitious Persons have of supposed Jewish postures; because we are not to represent and Commemorate *their Actions*, but to shew forth the bitter *Passion* and *Death* of the Holy *Jesus*. And this shall suffice to be said, as the *Use* and *Improvement* of this matter; that this Eucharistical solemnity was intended to be a perpetual and standing Memorial of our Saviours sufferings and Love: *Do this in Remembrance*, in Commemoration of me: That's one great End of this sacrificial Banquet.

C H A P. III,

The second End of the Holy Sacrament, to be a Covenant-Feast. The Ancient and general use of Covenant-Feasts. That this is such proved from its Analogy to those Ancient Covenant-Feasts, among Heathens and Jews, and from the Words of Christ at the Institutions. Two conclusions.

BY the leave of the Socinians we will go further, and confidently affirm, that this Holy Sacrament is intended to another End too, *viz.* that it may be a Federal Rite, or a Covenant banquet between God and the Communicants. By a Covenant is meant, such a Communion, Alliance, and League with God, whereby he claimeth a peculiar right, interest, and propriety in us, as in those who have devoted our selves to his Worship

and service, and expect good things at his hand. And by a Covenant-Banquet is meant such a Religious Feast, whereby a League of that nature is contracted or Confirmed.

This at first may seem somewhat dark to you, because the generality of us are not well acquainted with the old Customes of other Countries, especially of the Oriental Nations; the right understanding whereof will give us a great deal of light into this matter. For the opening of it therefore we must know, that it was very usual for People, especially in the Eastern parts of the World, to make and ratifie Contracts by eating and drinking together. Of this the Holy Scriptures give us some plain Exemples. For that Feast which *Abimelech* and *Isaac* celebrated together *Gen.* 26. 30. was a Covenant-Feast, a token and symbol of Friendship between them. *Labans* eating with *Jacob* upon an heap of stones, *Gen.* 31. 46. was no other then a Fœderal rite. The *Israelites* eating of the *Gibeonites* Victuals, *Josh.* 9. 14. was the contracting of a League with those crafty people, which the *Israelites* were blameable for doing without asking Counsel at the mouth of the Lord; for had they first enquired of God, they had not been Circumvented, as they were into a
confe-

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confederacy with them. When *David* after an upbraiding manner spake of his friends treachery (in words which are very appicable to *Judas*) *Psal.* 41. 9. mine own familiar Friend (said he) in whom I trusted, which did eat of my Bread, hath lift up his heel against me: He meant one, that had entred into *Covenant* with him by a *Feast* (as you find that *Abner* did in *2 Sam.* 3. 20.) and therefore instead of a *Friend*, 'tis otherwise rendred in the Margin of our Bibles, the man of my peace, or the man that was at peace with me. Hence the Hebrew word which signifies a *Covenant*, is derived from a Root which signifies to *Eat*. And hence too we read of an Idol among the *Sichemites*, which was called *Berith* (or the God of a *Covenant*) because the people of that place were wont, when they made *Covenants*, to eat and drink with their Confederates in the house of that God of theirs, as you find they did, when they entred into a League with *Gaal*, and made him their Head in Opposition to *Abimelech*, *Jud.* 9. 27.

א ברית
ברית *cau-*
edit.

But humane Writers afford many instances of this Nature, how people were wont anciently to make and Ratifie *Covenants* between Nation and Nation, between party and party, and between

* *Apud Græcos & Macedones panem gladio divinum, sponsum & sponsam cum ineunt sponsalia, gustare solenne fuit. Apud Galatas ut ex eodem poculo vir & uxor libant, Alex. ab Alex. l. 2. c. 5. This was called Con-farreatio, a marrying by the Rite of eating a Bride-cake, which had been first offered as a sacrifice; and 'twas the most sacred band of Love. Nihil confarreationis federe in sponsalibus Religiosius fuit. Id. ibid. vide & Gyrard. de diis Gent. Syntag. 17 p. 487. || Periebant plerique fœdera vel pane præciso & vicem gustato, aut vini poculo Epoto. ab Alex. gen. dier. l. 5. c. 3. † Apud Persas inter vinum & epulas frequenti convivio, in quo uxores & filios, caterosque quos charos habent, tanquam fides pignora adhibebant, ibique inter Sacra mensa, velut apud hospitales deos, fœdera & pacta inibant, eam fidem socialem rati, & mansuræ pacis pignus inviolabile. Qui etiam mos Germanorum fuit, ut de pace & bello, deque fœderibus, societatibus, amicitiiis, sponsaliis & pactis. in convivio inter pocula decernant. Id. ibid. Hence we read of the φιλοῦσι & κοῦλαν among the Greeks, a Cup of Friendship-Theogn.*

* Man and Wife, sometimes by || Eating Bread, sometimes by drinking Wine, and frequently by † partaking of Both together, which doth evidently shew, that it was the general custome of Mankind to Contract and Covenant with one another by the visible rites of Feasting; that, as we now are wont to confirm Covenants by signing of deeds so the common custome of the world

formerly was to enter into Covenants, and to Ratifie all Contracts by Banqueting together.

To draw down this observation now, and to make it serviceable to our present purpose, and business concerning this religious, Christian Feast, the blessed Sacrament: There are these three things which I shall prove in their order.

I. That those Religious Feasts which the

the old Heathens celebrated before their Idols, were visible Rites whereby they Covenanted with those imaginary Deities.

2. That those Sacrificial Feasts, which were observed by Gods people, according to the Law, were visible rites too, whereby they Covenanted with the true God:

3. That this Sacrificial, Christian Feast, which we partake of, according to the Gospel, is a visible Rite also, whereby we Covenant with the Blessed Jesus. The proof of these three things will be sufficient, I hope, to clear this matter.

1. That those Religious Feasts which were Celebrated by the old Heathens before their Idols, were visible Rites whereby they Covenanted with those imaginary Deities. So they were reputed to have been by God himself: for when the Jews were so foolish as to grow fond of those Heathen Rites, and to be taken with them, God charged them as guilty of a Sin of the Highest nature, as *Apostates*, as *Idolaters*, as those that had *forsaken* him and his Covenant, and as those that had really and actually *joynd* themselves to the Heathen Idols; which could not be true, if those Sacrificial Feasts of the Heathens had not been *Federal* or Covenant Rites. The First instance of this we may observe in *Exod. 32.* where the people make an
Altar

tar to the Golden Calf, bring their peace-offerings, and Celebrate a Religious banquet upon the Remainders thereof; they sat down to Eat and to drink (to Feast together before the Golden Calf) and rose up

* *Hebraei ad profanos Egyptiorum ritus animos transfulerunt. Quam enim Moses dux eorum ascendisset in montem, atq; ibidem 40 diebus moraretur, aureum caput Bovis, quem vocant Apim, quod eos signo praece-deret, figurarunt. Lactant de ver. Sap. lib. 4. c. 10. Sic & S. Hieronym. in Hosea cap. 4. || Nonne & Apim bovem cum Egyptiis adoratis & colitis? Minut. Fæl. in Oct. Factus est Serapis omnium maximus Egyptiorum deus. Aug. de civ. dei. l. 18. c. 5. † Suidas in Apides. Πανδαυσία ἡ δαΐμωνος καὶ παντοῖα ευωχία Schol Aristophan. in pace,*

and magnificent

Sperabant dei quem colebant spiritum in eam imaginem venturum, sicut de astrorum Spiritibus gentes alia sentebant. Grot. in Exod. 32.5.

a design, that it should be a representation of the true God) therefore they were looked upon as downright *Idolaters*: For so the Apostle speaks of them, 1 Cor. 10. 7. neither be ye *Idolaters*, as were some of them, as it is written, the people sat down to Eat and to Drink, and rose up to play.

to play, ver. 6. * This they did in imitation of the Egyptians, among whom they had lived so long. For those blind Heathens Worshipped a Bull in honour of their || Great God *Apis*: and when they had found the Beast, they received him with a great deal of Pomp and Festivity, *πανδαυσίαις πανδαυσίας* (saith † *Suidas*) adding a great Banquet: Which custome, because the Jews used before that Image which they had now made, (though perhaps they made it with

Thus

Sacrament of the Lords Supper. 59

Thus also when they were perswaded by the *Moabites* to eat of those Sacrifices, which had been offered to their Idol, they were judged to have contracted a *Confederacy* with that *Demon*, and so *Moses* and *David* both express it, the one in *Num.* 25. 3. the other in *Psal.* 106. 28. that they joyned themselves to *Baal peor*; that is, they entred into Communion with that Heathen Deity which was Worshipped on Mount *Peor*, by eating the Sacrifices of the Dead, or such things as were offered in memory of the dead.

Sacrificia ea inferia erant in memoriam defunctorum peracta. Selden. de diis Syris Syntagm. 1. cap. 5.

Upon this account it is, that Idolatry is described in *Ezek.* 18. by *Eating upon the Mountains*; because it was generally in High places, and in Groves upon Hills, where the Heathens were wont to place their Altars, and to offer Sacrifices, and then to eat of the Sacrifices, as a *Covenant-Rite* between them and their Gods.

Post sacrificia epulari mos erat, de quidem iisdem in locis ubi Sacrificatum fuerat. Grot. in Ezek. 18. 6.

To all which let me add in the last place, that *St. Paul* calls the eating of those Heathen Sacrifices, the having of *Fellowship with Devils*; *1 Cor.* 10. 20. The things which the *Gentiles* Sacrifice, they Sacrifice to Devils, and not to God; and I would not

not that ye should have Fellowship with Devils, Where it is observable what the Apostle saith. *ver. 15.* I speak as to *Wise men*, judge ye what I say. He knew they could not be so void of common sense, as not to understand the meaning of those Mystical Solemnities, because all intelligent men in the world knew, that they were so many bonds of *Friendship* and *Amity* with their Gods.

2. This then being so clear ; I proceed to shew in the second place, that those Sacrificial Feasts which were used by the Jews according to the Law, were also visible and customary Rites, whereby they Covenanted with the true God. In *Psal. 50. 5.* saith God, gather my Saints together unto me, those that have made a Covenant with me by Sacrifice. Hence it appears, that the offering a Sacrifice was a *Federal* Rite, whereby God and his people became *One*. Upon which account it was, that *Salt* was used in Sacrifices by Gods own direction, *Levit. 2. 13.* Every oblation of thy meat offering shalt thou season with Salt——with all thine offerings thou shalt offer Salt. For all Nations lookt upon Salt as a token of Love, a Pledge and Symbol of *Peace* and *Friendship*. And the reason of it is given by *Eustatius* (as he is cited by Doctor *Hammond* on St, *Mark.*

Mark 9. 50.) * because as Salt being compacted of many drops of Water, every one in it self of a Fluid and Unsteady nature, becomes one solid body; so they that from distant places Conjoyn into a League of Friendship, meet together both in place and friendly disposition. Hence || 'tis called the *Salt of the Covenant*, *Levit* 2. 13. *ratione Fæderis* (saith *Paulus Fagius*) because it was a Token of that Permanent and firm Covenant which Men made with God by Sacrifice. And the Heathens themselves observed this custome of Salting their offerings; for the partaking of Salt was an Instrument and Pledge of *Amity*: like a Solemn Oath (as He in *Origen* said) which 'tis a wicked and disgraceful thing for any man to violate.

Sacrificing then being a Covenanting Rite, feasting upon the Sacrifice was a Rite of the same Nature: Both Solemnities were looked upon but as one; and the latter was only the

Numa Pompilius deos fruge coli, & mola salis supplicari instituit, quam molam ex furre, sale & aqua composuit, sine qua nullum Sacrificium ratum fieri censuit. Alex. ab Alex. genial. diæ. lib. 3. cap. 12: Multi modii salis simul edendi sunt, ut amicitia munus expletum sit. Cic. de amicitia. Græci vino madentes oleoperungunt & sale, qui etiam ante reliquas dapes sal velut Amicitia symbolum hospitalibus apponant. Alex. ab Alex. l. 5. c. 21. || Dicitur sal fæderis dei, quod deus exigat tanquam firmissimum fædus, ut sal in quavis Mincha adhibeatur, & alias firma pæcta dicuntur pæcta salis, Numer. 18. Hanc ceremoniam à Patribus acceptam, etiam Ethnici in suis Sacris observarunt, nulla enim Sacra conficiebantur apud eos sine mola Salsâ P. Fagius. in Levit. 2.

Ὁνειδίζων ὁ παῖς ἡ
Λυκάμην μὲρ ἄλας ἡ
τετραῖζαν συνθέκας ἀθε-
ίσασα, φησὶ τετρεῖς ὠλιδι.
Ὁρῶν διανοομένης μέγαν,
ἄλας ἡ τετραῖζαν Orig.
contra Cels. lib. 2. pag. 74.
Edit. Cantab.

Comple-

Complement, the Close, the Finishing of the former. And to this purpose

Nullum ferè Sacrificium sine aliquo epulo, & vicissim multum panis epulum, etiam profanum, publicum præsertim, sine sacris quibusdam ritibus atq; ceremoniis fuit celebratum. Quin ipsa quoq; Sacrificia quid fuerint aliud quàm quadam quasi epula, atq; convivium, secundum illud Poetæ
- Epulis accumbere Divum.-
Stuckius, Sacrific. Sacror. descrip.

I understand those words in *Psal.* 50, 16. unto the wicked God saith, what hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy *Mouth*? By taking Gods Covenant into ones Mouth, is meant; Eating the *Signes* and *Symbols* of the Covenant, the partaking

of those Sacrificial Banquets, which were a Token of Gods Covenant: As if he had said, what have wicked men to do to *Feast* before me, pretending thereby to be in *Covenant* with me, seeing they hate to be reformed. This is a Natural and easie explication of that place, and it makes it very plain, that the Eating of Gods Sacrifices was a Fœderal Solemnity. And a clear instance of this we have in *Exod.* 24. where we find the Covenant renewed between God and the Children of *Israel*, they solemnly undertaking and Vowing, that they would do all that the Lord had said, and would be obedient. Upon this burn offerings and peace offerings are Sacrificed upon an Altar built on purpose there for that occasion, and then we read, that *Moses* and *Aaron*, with the seventy Nobles of the Children of *Israel*, went

went up to God, and saw his Glory on the Mount, and there did *Eat and Drink* faith the Text, *ver. 11.* It was a Sacrificial Feast, which they Celebrated in their own names, and in the Names of all the Congregation, to confirm and ratifie that *Covenant* which they had openly, and universally engaged to keep. For want of minding which thing, many learned Expositors and the *Chaldee Paraphrast* himself, have been strangely mistaken in their sense of that place of Scripture.

I doubt not but the Paschal Supper was a Fœderal rite too, as other the like Sacrificial Feasts were. For *Moses* commanding a memorial of the Passeover in *Exod. 13.* gave this as one Reason of it, *ver. 9.* it shall be a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lords Law may be in thy mouth: Meaning that the Paschal Solemnity was to be a Token and sign of their *Covenant* with God, to put them in mind of those Obligations they were under to perform the Terms of that Covenant, which was sealed with the blood of the Lamb. Nay, if the Passeover had not been a very Solemn Fœderal Banquet, we cannot easily conceive why strangers and uncircumcised persons were forbidden to eat of it; For the Law was very strict and exprefs as to that in *Exod. 12.* No stranger shall Eat thereof

thereof; but every mans servant that is bought for money, when thou hast Circumcised him, then shall he eat thereof; a foreigner and hired Servant shall not Eat thereof. The reason is plain and obvious, because the Paschal Solemnity was a Covenant-rite, which did not belong unto those, who did not belong to that Covenant which God had made with his peculiar People, the Children of *Israel*,

Having thus made it evident, that the Sacrificial Feasts of old were *Federal* or Covenant Mysteries, and were so esteemed

Satis constat hanc & olim fuisse, & nunc quoque esse omnium fere gentium consuetudinem, ut partim sacris quibusdam ceremoniis, libationibus atq; victimis: partem symposiis adhibitis fœdera atq; contractus, quibus inœantur, stabiliantur atque confirmentur. Stuck. Antiq. convivial. lib. 1. cap. 30.

both by *Jews* and *Heathens*, I proceed now to shew in the third place, that this Evangelical Feast is a solemnity of the like Nature. For tho we should suppose, that nothing to this purpose was said at the institution of it, yet the very *A-*

nalogy and *Resemblance*, that is between this and other Sacrificial Banquets, doth sufficiently argue, that this Solemnity was intended to be a Federal rite between the Church and Christ. This is the very principle upon which the Apostle argues, *1 Cor. 10.* where going about to shew how unlawful it is for Christians to eat of things offered to Idols, he layeth down this Proposition, that by a due use of this Blessed Sacrament

we

we Communicate of Christs Body and Blood, and are Fœderally united to him; so that as the Loaf we eat of, is one, even so are we *one Body* (with Christ our Head) by being partakers of that *one Loaf*. This is the meaning and substance of the 16. and 17. verses. And, to make this the more evident, he draws a *Parallel*, and shews the *Analogy* between this and other Sacrificial Banquets. *Behold Israel after the flesh* (ver. 18.) *are not they which eat of the Sacrifices, partakers of the Altar ? i. e.* are they not in Fœderal Communion with God, whose Altar it is ? Why even so, they who sacrifice to Devils, are in Fœderal Communion with Devils, are joyned to Devils, have Fellowship with Devils; and therefore it is not lawful for us to eat of those Sacrifices, because it is not possible for us to Communicate with Devils and with Christ too. This is a plain and pregnant proof that this Evangelical Mystery is (as other Mysteries of the like Nature anciently were) a visible Rite of *Covenanting*.

But besides the *Analogy* of this sacrificial Feast, our Saviours words at the institution, do sufficiently shew it to be a *Fœderal* Ceremony: For speaking of the Cup, or of the Wine in the Cup, he said, *This is my Blood of the New Covenant* (for so it should

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be rendred instead of, New Testament:) as if he had said, this is the Representation of that blood of mine, which is the Seal of that new Covenant that is now between us ; or as St. *Luke* relates it, This Cup is the new Covenant in my Blood, that is, the sealing unto you the New Covenant. As Circumcision is called the Covenant of Circumcision, *Act.* 7. 8. because it was the *Token* and *Seal*, whereby the Covenant between God and *Abraham* was ratified ; so is the Cup in this Holy Sacrament called the New Covenant, because it is the *Sign* and *Pledge* whereby the New Covenant of Grace is sealed between God and all faithful Communicants. Formerly

Grot. in *Matth.* 26. 27. *Alex.*
ab *Alexand.* lib. 5. c. 3. de
Medis, Lydis, Carmanis, Scy-
this, Armeniis, Hyrcanis, &c.

it was a Custome in some parts of the World, for men to enter into Covenants by drinking of *Blood*, as the Learned

Grotius, and others have rightly observed. But because this was an inhumane way, people that were more civilized, were wont to enter into Pacts and Covenants by drinking of *Wine* instead of *Blood*. Now since our Saviour said, that the Wine in his hands (which was *instead* of his Blood, and a Symbol of it) was the Cup of the new Covenant, we may easily discern, that he did intend this as a *Fæderal* Solemnity, as an Obligation of those promises

mises and Engagements which are on the Churches part, and on his part also. The *Socinians* therefore do abuse the World with a very great Error in teaching, that there is no manner of *Obfignation* at the Lords Supper : For the thing is evident and clear, that this is a *Covenant-Ordinance* ; and then it must follow (as I shall shew in the next Chapter) that here we do stipulate to *God* that we will live up to Christs Religion according to our Power, and that God doth also stipulate to us, that upon our so doing he will perform all those promises of Grace and mercy which he hath made to the Church in his only begotten.

To this that hath been said it may add a little strength if we observe that our blessed Saviour himself exprest the making of Covenants under the the notion of *Eating* and *Drinking*. So he represents Hypocrites pleading for themselves, *Luke 13. 26. We have eaten and drunk in thy presence* : Meaning, that some may profess to be in *Covenant* with him, and to hold *Occasional Communion* with his Church too ; but yet that all their fair shews and pretences shall not serve their turn in that day, when the workers of iniquity shall be cast everlastingly from his presence. Thus also {when he saith *Apocal. 3. 20. Behold I stand at*
F 2
the

the door and knock ; if any man hear my voice and open the door , I will come in to him, *and will sup with him, and be with me* ; his meaning is, that he will enter into the strictest *League*, and ingage in an unviolable *Contract* of Love and Friendship with every obedient heart. For those vulgar expressions are no other then Condescensions to vulgar Capacities. Because such actions were reputed by all Mankind to be Symbols of Peace, and arguments of good will, therefore our Saviour chose to express his divine Philanthropy after that manner ; and when Divines do accomodate such expressions to the business of the Holy Sacrament , they go upon this ground, because this religious eating and drinking is a feasting with God now (as it was in the days of old) in a *Federal* or *Covenant* way.

I have been the longer and the more particular upon this point, that I might make every thing intelligible as I go along, and withal might open the sense of some places of Scripture, which otherwise cannot be so rightly understood. Now from these premises there are two things which I shall conclude by way of application.

6. First, that men ought to come to the Blessed Sacrament upon great *Consideration*, and with all imaginable *Sincerity*. We had need

need be serious when we have to do with God; and never more than when we intend to approach before Gods Altar, lest by going to it after a rash and inconsiderate manner we take a large step towards our own destruction. *Keep thy foot when thou goest to the house of God; and be more ready to hear (or obey) than to give the Sacrifice of Fools; for they consider not that they do evil,* saith the Royal Preacher, *Eccles. 5. 1.* For the Sacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind? Saith the same *Solomon, Pro. 21. 27.* 'Tis enough to strike the heart even of an Infidel through with trembling and horror, to consider that people professing so much sanctity and zeal, should dare to be such audacious Hypocrites, as to use an Ordinance of such solemnity and importance, only to make a shew of Religion, or to comply with a custome, or to evade the Law, or to serve a present turn, or to secure their temporal interest, or to palliate a design, or to Colour over a wicked Cause, or to promote the ends of an execrable *Association* and *Confederacy*. A greater affront cannot easily be offer'd to the Majesty of a just God, nor can Religion receive a greater scandal and blow, than when men presume to imploy Christs own Ordinance, as a *Property* and

and Tool, to bring about such low, such base, such abominable purposes. And yet how many have we seen, who seldome or never would communicate with us, but when their mony was at stake, and when the hand of Government lay somewhat heavy upon them? And have not all sober and indifferent men reason to mistrust, that such persons come to the Holy Sacrament, not out of *Conscience*, or any true fear of God, but rather out of pure Love of the world, out of a dogged sort of fullness, out of spight to the Magistrate, and the Laws, with recoyling and self-condemning minds, and with this irreligious and *Atheistical* principle, that if they were left alone to *themselves*, they would not trouble themselves with a thing of that Nature? I desire such as are concern'd to ask their Consciences, whether this be not their case? And to consider, how they will answer it to the Judge of all the earth, for profaning his Holy name, for debauching his Holy Ordinances, and for polluting his holy Sanctuary and the service thereof, after such a lewd and Abominable manner? This is to be lyable to that dreadful reprehension in Psal. 50. *What hast thou to do to declare my statutes, or that thou shouldst take (the seals of) my Covenant in thy mouth?* For it is a Fœderal Mystery which
the

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the Church here Celebrates (as I have shew'd you;) every Communicant is reputed to Covenant with God by this action; whether it be truth or a Lie that is in their right hand, they take the Sacrament upon it; and they certainly contract with him, either for a blessing, or for a Curse. So that there is no Trifling with the Majesty of Heaven (for God will not be mocked, especially after such a Solemn rate) there is no colluding with Angels, and men, and our own souls, especially in a thing of such vast Importance and Concernment. It is a very memorable story which the eminent Bishop Morton tells us (in his Appeal for Protestants) of a learned young man of St. Johns Colledge in Cambridge, that being seduced (in the time of Doctor Whitaker, being then Master of the Colledge) to the Romish Religion, went to the Holy Sacrament (pretending Conformity, that he might save his Preferment.) It seems, that receiving the Sacramental Bread into his hands, he reserved it by some crafty way, and afterwards threw it over the Wall. But the vengeance of God pursued him so for his Hypocrisie, that he was soon tormented with such Remorse and anguish of Soul, that he threw himself over the battlements of the Chappel, and so ended his miserable Life.

*l. 2. c. 2.
s. 28.*

You see it is an old *Popish* course, for men to go to Gods Table only to *Qualifie* themselves, only to serve their *Secular* interest, and to seem to make a Covenant with God, when they have made a Covenant with Hell. But (though God doth not make *visible* examples of *all* such Monstrous Hypocrites, yet) we have as much reason to believe that God is angry with them, as we are certain that he is angry with every *Rebel*, though he doth not presently destroy him in that manner as he destroy'd *Korah*. It is a desperate thing for any man to dally with the Omniscient and righteous God; and very dangerous to be rash and heedless in matters of *Contract*, especially in such Contracts as are for an *Eternity*. Men use to be careful how they set their hands to a *Bond*, And to consider things thoroughly before they seal instruments of Indenture: And by how much a *Soul* is more valuable than *Mammon*, so much the more is every one obliged to deal wisely and faithfully with his Soul, when he brings it under engagements. The rash taking of *Covenants* and *Engagements* hath sent more Souls to the Devil, than a Civil War hath sent men to their Graves, 'tis necessary therefore to be well advis'd in actions which are look't upon to be of a *Binding* nature,

nature, and especially when we come to the Holy Sacrament, which lays a strict and indefeisable obligation upon the Conscience. Here we profess to contract with God for all that our very souls are worth; and for that reason we should know and consider rightly what we are about to do and stipulate with all sincerity and integrity of heart. The memory of that Prince is infamous, who professing a desire to enter into a League with *Mithridates*, and pretending a willingness to have their Thumbs tied together (as the manner of contracting was in that Country) he craftly dropt the Thong upon the ground, and stooping down as if he would recover it, presently bound *Mithridates* feet with it, and so, first led him Captive and then killed him. This was shameful dissimulation and base perfidiousness: But their Sin is infinitely greater, who come to the Sacrament pretending they are desirous to enter into Covenant with the Prince of Peace, but are no other than *Cheats* and *Counterfeits* in all this, full of deceitfulness and hypocrisie in the whole action, being as ready to *Betray* Christ, as they seem ready to *Kiss* him. Therefore men should be very serious and without all guile,

Proditur Rhadamistus regis Iberia filius, dum simulat cum Mithridate Armenia rege fœdus inire, & ob id colligandipollices forent, eorum ad terram collido astu decidere simulasse, quo Mithridatis pedes vinculo inuasit, ipsumque cum uxore & liberis captivos duxit, & nece affecit. Alex. ab Alex. l. 5. c. 3.

guile, when they make their addressees unto God, and be afraid of nothing more, than of putting tricks upon Heaven, when they think to deceive the world ; because all such hypocrisie is both an argument of reprobate minds, and moreover an effectual course that Hypocrites take to seal themselves up to everlasting perdition.

2. And so it is also, when men wilfully *Forfake* the Covenant of God, after they have solemnly undertaken it. In the next place therefore, we should be very careful, as to *Contract* at Gods Table with all sincerity, so to *stand resolutely* to what we have done, and to *Perform* our Vows, promises, and obligations, with constancy and faithfullness afterwards. When a Covenant is evil, either in the whole or in part (as some *Solemn Leagues and Covenants* have been in a very high degree) then it becomes null and void of it self, and 'tis a Sin, not to *break* but to *Keep* it. But where a Covenant is both lawful and necessary (as the vowing of universal Christian obedience at the *Holy Sacrament* is) there if men flinch from their Duty, and willfully draw back, the Crime is of such a high nature, that *Gods Soul will have no pleasure* in such Apostates, *Heb. 10. 38.* The very *Heathens* accounted the violation of *Contracts*, especially such *Contracts* as had been made

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made at the *Altars* of their Gods, to be one of the most *Execrable* Villanies in the World. Nay they looked upon those Covenants which were made only by Bread and Salt, to have been very Sacred ties and obligations.

For which reason *Celsus* the Pagan argued against the Credibility of that story concerning the treachery of *Judas*. For (said he)

Ἀνθρώπων μὲν ὁ κοινωνήσας
τραπίζει, ἐκ αὐτῶν ὁπίβου-
λεύσιν. οἱ δὲ ἄνθρωποι ἐκ αὐ-
τοῦ ὁπίβουλεύου πολλὰ πλεον ὁ
Θεὸς σωσωμευχηθεὶς ἐκ αὐτῶν
ὁπίβουλος ἐγένετο, Origen. cont.
Cels. lib. 2. pag. 74.

when one man eateth with another, they scorn to *betray* one another; and therefore he thought it impossible for any man to be false to his God, when he communicates with him at the same *Table*. Now in this *Celsus* was guilty of a manifest untruth (as *Origen* rightly answer'd) for many such perfidious fellows there have been, who have betrayed those of whose Bread they have eaten. *Origen* instanced in *Lycambas*, who was upbraided by *Parus* for violating the Covenant he had made by the Rite of eating *Bread and Salt*. But yet it is true, that mankind in general have ever *Hated* such treachery, and despised all such as were guilty and faithless after that manner; and *Judas* his Sin was very great and monstrous beyond expression, and comparison. And yet there have been more *Judas*es in the world
then

then *One*. Many *Traitours* have eaten and drank at Gods Table; nay have been admired too for their Treachery, have been *Canoniz'd* for it by such as themselves, have been numbred, by their fellow *Traitours*, among the *Blessed in the Saints everlasting rest*. However the sin is *Abominable*; and when men receive the blessed Sacrament, they are deeply obliged to be steady and true to their promises, and to their Contracts, which they make with the Divine Majesty. St Paul calls mens Apostatizing from the duty, the *treading under foot the Son of God*, and the *counting the blood of the Covenant an unholy* (or a profane and common) *thing*, Heb. 10. 29. Which expressions are Emphatically applicable to the sin I now speak of, the sin of *Unfaithfulness*, after we have participated of Christ, after we have drank of his blood; this is indeed to despise the Son of God as one of no value; and to trample upon his blood, as an unprofitable, as a contemptible, as a vile thing; and of what sore punishments shall not such be thought worthy? It was an old custome among some people to make Covenants by giving and taking a little quantity of

---Quibus fœderibus qui contrairer,
turpissimo facinore, & in expiabili
scelere tenebatur. Alex. ab Alex-
and. ubi supra.

Wool which they had shorn from the top of a Lambs Head; and they who violated such Covenants, were held

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held guilty of the foulest Crime, and in-
expiable wickedness. If Covenants be-
tween man and man made by such *frivo-*
lous and *inconsiderable* tokens, were repu-
ted sacred by the very Pagans, how Sa-
cred ought we Christians to count such
Contracts as we make with the Divine be-
ing by eating the *Flesh*, and drinking the
Blood of the very *Lamb of God*? I conclude
this consideration with those words of So-
lomon, Eccles. 5. 4, 5. *When thou vowest a*
Vow unto God, defer not to pay it; for he
hath no pleasure in fools; pay that which thou
hast vowed. Better is it, that thou shouldst
not vow, than that thou shouldst vow and
not pay.

CHAP. IV.

A third end of this Sacrament is to engage us to observe the Laws of that Religion to which it doth belong. Proved from the Notion of the new Covenant: From the design of Mysteries in general: From its Analogy to Mystical Banquets in particular both among Heathens and Jews; especially the Paschal-Supper. The sense of the Church touching this matter.

TO proceed now to another end of this Sacrament: It being already demonstrated that this Mystery was instituted as a *Fæderal*, or *Covenant* Rite to be used under the Gospel, it necessarily followeth, that a *Third End* of it is to engage all such as use it to the strict observation of that Religion which is establisht by the Gospel. This will evidently appear, if we consider well these
three

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three things. 1. If we consider only the Nature and Notion of the Evangelical Covenant to which this Mystery doth belong. 2. If we consider besides, the design, an Importance of all Mystical Rites in *general*. 3. If we consider also the Analogy which this Rite beareth to the ancient Mystical Banquets in *particular*.

1. As to the First of these; the Nature and Notion of a Covenant is this, that it is a Pact, Contract, or agreement, containing certain Conditions and *Promises*, for the performance whereof each party bindeth himself, and undertaketh to the other. And the Evangelical Covenant is a Pact of this nature: For as it containeth promises which it lyeth on *Gods* part to make good; as that he will pardon our sins in this world, and take such care of our Souls and Bodies, that we shall be everlastingly happy in the next World; so it contains certain *conditions* and terms, which it lyes on *Our* part to perform in order thereunto; as that we will believe on his Son whom he sent into the World to be our Propitiation, that we will sincerely repent of all the miscarriages we have committed, and that we will make it our care and business to lead a Life of Vertue and Holiness, *without which no man shall see the Lord*. Seeing then that this is the Covenant that is between God
and

and us now; seeing that this Mystery was appointed *pursuant* to this Covenant; and seeing that at the due Celebration of it the Covenant is *Ratified* and confirmed; it must undeniably follow (whatever the *Socinians* and others affirm to the contrary) that by this Sacred Rite God himself is supposed to Seal his part of the Covenant unto us, and moreover that we are supposed to Seal *Our* part of the Covenant unto him; I mean, we are understood hereby *visibly* to profess, engage and stipulate, that we *do* and *will* stedfastly believe, heartily repent, and by the help of Gods Grace unfeignedly resolve to lead our lives so, as the Laws of Christs Religion do require us. If it be a *Fæderal* rite (as I have sufficiently proved) this must be the design and meaning of it in short.

2. But besides this we are to observe in the second place, that all those Mystical Rites, which ever were used in the World by any Sect or Society of men, were always designed to engage people to be *obedient* and *True* to that Religion, to which those Rites did *appertain*. This I note, not as if any Religion in the World could compare with the Christian Institution; nor as if any Mystical Rites in the World ever were of that importance and dignity, as ours are; but only to shew what the general sense

sense of Mankind hath been, as to the *reason* and *intendments* of religious Mysteries. Those Mysteries which were used in the Infant-times of *Christianity* by those lewd *Hereticks* the Simonians, the Nicolaitans, the Valentinians, the Gnosticks, and the rest, they were intended by the Authors of them to serve the *Ends*, and to strengthen the interest of their Religion, and to train up Profelytes in Conformity to that profession which they were admitted into. Those Mysteries that were used of old by *Pagans*, as their Washings, their Lustrations, their Sacrifices, their Sacrificial Banquets, their many sorts of Festivals, and the like, they were designed to no other purpose, but to keep men *Pagans*, and to promote Paganism. The rites that were anciently observed by the Egyptians, by the *Athenians* and other *Greeks*, by the *Romans*, and by other Nations, what were they for, but to oblige people to be *True* to the gods of the Country? In like manner those Mysteries, which God himself appointed under the *Law*, were intended by him to *tye* his people fast to himself, and to keep them close to the Observation of that Religion, which he had directed by his Servant *Moses*. Because the *Jews* of old were so in love with superstition and Idolatry (having lived so long among the *Egyptians*)

lest they should turn aside after other Gods, the Divine Being was pleased to correct the Abuses and vicious nature of some Gentile customs, and to indulge his own inheritance the use of them, that there-

by he might oblige them to serve *Him*, and *Him only*. This was the reason why the *Jews* were interdicted the use of many profane Rites and Mysteries, that they might not *forsake the Truth* (saith *Philo*) but, by observing Ceremonies of Gods appointing, might go on with steadfastness in Gods way, and practise that substantial Religion and inward Holiness of heart, which those rites did Adumbrate and point to. It was for the same reason, that God directed so many sorts of Sacrifices; not that he was delighted to see poor Creatures slain, or was pleased with the Blood of Calves and Goats;

but partly that he might prefigure the great Propitiation and Sacrifice upon the Cross; and partly that he might secure his peoples Obedience unto himself; that he might bind them to the due

Ritus, qui aut ab *Habrais* ad gentes alias vendre, aut, quod credibilis est, à *Syris* & *Egyptis* usurpati correcti sunt ab *Habrais*, & ab aliis gentibus sine ea emendatione usurpati. *Grotius Levit. 1. 9.*

Philo in libro dei
ὁυόσων.

Id. ibid. &
in lib. de
victimis.

Sacrificiorum onera, & operationum & oblationum negociosas scrupulositates nemo reprehendat, quasi deus talia sibi propriè desideraverit -- sed illam dei industriam sentiat, qua populum primum in Idololatriam, & transgressionem, ejusmodi officii Religioni sua voluit astringere, quibus superstitionis seculi agebatur, ut ab ea advocaret illis, sibi iubens fieri, quasi desideranti, ne simulachris faciendis delinqueret. Tertull. adv. Marc. lib. 2. vide & Origen. Hom. in Numer. 17. in initio. Justin. Mart. dial. cum Tryph. p. 237, 238, 292.

due observance of his own Religion, and that he might lay upon them the strictest Engagements to be constant and faithful to the Laws, which he had Establisht in his Covenant with them. For it hath been the general sense and opinion of Mankind, that the religious using of Sacred Mysteries was a *visible* and *Solemn* way of *Addicting* and *Devoting* themselves to that Religion to which those Mysteries did relate; that the communicating in such Mysteries was of an Obligatory nature like a Vow; that it was a *Consecrating* act, by vertue whereof they thought themselves bound, in the construction of Conscience, to stick fast to that Religion which they undertook, and into which they were initiated after such a Solemn manner. Hence it is that St. Paul said of that *Legal Federal Rite*; whereby men were initiated into the *Jewish Religion*, *Gal. 5. 3. I testifie to every man that is circumcised, that he is a debtor to do the whole Law.* The voluntary and religious susception of that Rite, the being matriculated into the Jewish Church by Circumcision, did tacitly bring upon the man a burden, and Obligation, so that he stood Bound to observe the whole Law of *Moses*, and to Worship God after the *Mosaical* manner, as much as if he had with his own mouth vowed and stipulated to do so at

*Vide Crellium in
Gal. 5. 3.*

Mount *Sinai*. The *Socinians* themselves understand those Words of *St. Paul* to this purpose, 'whosoever is Circumcised, as *Moses* Disciple, by vertue of that action of his, 'is bound to keep the whole Law: For he 'that subjecteth himself to the Mosaical Law 'in one thing, subjecteth himself in all; because the same Law requireth other things 'as well as this. Besides, Circumcision is 'the sign and mark of the whole Jewish 'Religion which the Law prescribeth; so 'that by undertaking that, men oblige and 'tye themselves, to the Law, as it were 'by a Pledge; even as Baptism undertaken in the name of Christ, and the 'use of the Lords Supper is (saith *Crellius*) 'a Note and Symbol of Christianity. Here the *Socinians* seem unawares to make an argument against themselves, and confess upon the point, that the Eucharist is not only a Commemorative, but a Fœderal Mystery to, that it carryeth an obligation along with it, and that it is in the Nature of a Pledge. And the truth is, as men did formerly Plight their Troth to God by the right of Circumcision; so do we now Plight our Troth to Christ by the use of both his Sacraments: They are binding Mysteries; and for that reason, I suppose, our Saviour made the use of Baptism, and the Rite of Eating and Drinking, Sacramental,

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mental, because they were mysteries which were well known to the World, and which were known both to *Jews* and *Pagans*, to be engaging and Consecrating mysteries. For (as the Learned *Grotius* hath rightly observed) ‘ a Church being ‘ then to be congregated and gather’d out ‘ of all Nations , it was convenient that ‘ they should have some Note (or mark) ‘ of their confession, the signification where- ‘ of should be perspicuous and clear to all ‘ men. By this means Christs Religion became the more easie, the more acceptable, and the more obvious both to *Jews* and *Gentiles* : For they were wont to Baptize too after a Sacred manner ; they were wont to eat Bread and to drink Wine too in their Temples, and places of Publick Worship: And things being thus, as they plainly saw, that Christ Adapted these old mysteries to his own Institution, so they could easily gather from their own common Notions, how that the great alteration and difference lay here, that Christ intended these ancient Rites to new, and to better purposes ; that is, to tie and engage all Professors of Christianity, to be true to their Profession, and carefully to observe the Laws of that Religion, of which these mysteries were now made a Part.

*Grot. in
Math. 28.
19.*

3. Thus the purport and meaning of ancient,

ent Sacred Rites in general, serveth to shew that obliging force which we attribute to this Christian Mystery. But if we pursue the thing a little further, we shall find, in the Third place, more evidence of this matter still, by observing a little that Analogy which this Christian Rite beareth to the ancient mystical Banquets in particular. It was customary among the *Pagans* by drinking of Wine, and making good cheer after a Religious manner at their Temples, to make Solemn (a) Vows. After the same manner they were wont to (b) initiate men

(a) Thus the *Arbæ-
nians* (which was usual with other people also) *quum in aureis & argenteis vasis diis propinassent,*

et postea cecinissent, tunc demum sanctissimis ceremoniis cælum suspicientes vota nuncupabant Alex. ab. Alex. l. 3. c. 22. And when the Boys of *Arbæus* commenced *Ephæbi*; they went into the Temple of *Hercules*, and having consecrated a Vessel of Wine there, and drinking to the Company, took a Solemn Oath *conceptis verbis*, to be true to the Gods of the Country. Archæolog. Attic lib. 5. c. 13. *Et hinc divitiæ ea Sacra dicta sunt, sc. Sacrificia quibus Ephæbi Herculi Libabant.* (b) So Theocritus of *ceræalis* *Mysteriis*. *ἀνδρες εὐπέπλωι δαμάττει δαῖτα τελευτῆσι.* And Virgil lib. 1. *Georgic.*

Cui tu tibi Cerecem pubes agrestis adoret.

Cui tu lacte favas *Et mihi ditæ Baccho.* These Mysteries were performed very secretly in *Templi a hyis*: And therefore *Alcibiades* was accused of profanation for initiating privately the Mysteries of *Ceres* *παρ' ὄινον* over Cups of Wine, whereby he initiated his Companions, who thereupon were called mystæ: *Platarch* in *Alcibiad.* Hence that common saying in *Julius Firmicus*, *de Tympano manducavi, de Cymbalo bibi, & Religiosis secreta perdidici; quod Græco, sermone dicitur, ἐκ τυμπάνου βέβρωκα ἐκ κυμβάλου πέπωκα; γέγονα μουσικὸς (vel μύστις)* *Jul. Firmic. de Errore Prof. Relig.* Which also *Clemens Alexand.* takes notice of *ἐκ τυμπάνου ἔραγον, ἐκ κυμβάλου ἔπιον, ἐκ εὐνοφῶρησα, καὶ ἅ πασδὲν ἐκείδουν. Ταῦτα ἔχ' ὕβρις τὰ σύμβολα ἢ χλευή τὰ μυστήρια;* *Clem. Alex. in Protreptic.*

into

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into the Religion of their Deities ; by Vertue of which Initiation they devoted themselves and all they had (sometimes to their very *Clothes) to the service, and Worship, and Honour of that Deity, into whose Religion they were admitted. And for this reason they excluded all || Strangers from Communicating in their Mysteries, and initiated none, who they suspected would † not be true to their Gods.

After the like manner was *Julian* the Apostate initiated into Paganism, when he had so long carried the Guise and Character of a Christian. Being desirous to know whether he should be Emperor, and coming to a place where an Heathen Temple stood, the Priest (who promised to answer his Enquiry) led him into a Secret, close part of the Temple, and there wrought upon him so by occasion of some *Demons* appearing to him, that he was persuaded to participate of the Wicked Heathen Mysteries, and so from that time he became a profest Pagan, and hated Chri-

* So the custom was, *ut quam vestem quis eo tempore gestaret, quo initiaretur, non prius eam exueret, quam longo usu detrita, gestari amplius non posset. Tum ferebatur in Templum, dicanda illi Deo cuius Religionis candidatus fuisset, qui Sacramentum offerebat. Gerard. in Aristophan. Plut. vide & Scholia ibidem.*
 || *Extraneos ad Sacra adhibere, fas non erat, Alex. ab Alex. de Epulis Sacrificibus, l. 4. c. 17. -- Delphis assuetum est, ut immolantes victimam, exclusis ceteris vescantur, ad quam extraneos admittere fas non erat. id ibid. † Hence it was that the Athenians would not initiate Hercules into the Eleusinian Mysteries, because he was a Stranger (Schol. Aristoph. in Plut.) and therefore probably would not keep his vow, nor be true to their God.*

Theodoret
Hist. l. 3.
c. 3.

stianity and Christ himself to his last Gasps.

By this we see, that the very Pagan sort of mankind thought they very obliged by receiving the Symbols of their Religion to cleave and addict themselves to it, and to Perform those engagements, which by those visible expressions and tokens, they made unto their Gods.

And as for those who Worshipped the true God after his own way, it is plain, that by Feasting upon part of their Sacrifices they Profess themselves to be *his People*, to whom they had offer'd up those Sacrifices; and they *Bound* themselves by that Sacred Rite to keep their Faith with him, and to continue stedfast in their Duty to him: because that manner of Feasting in the presence of God was esteem'd (as I have shew'd) a *Covenant-Ceremony*. For our better understanding of this matter we must note, that in the First Ages of the world good men were not contented with the inward Religion of the *Heart only*; nor did they think it enough for them to Express their Devotion by *words* alone. No; their Zeal did excite them to give all *Real*, all *Publick*, all *Visible* demonstrations of their Love and Duty to that Supreme Being, who by the variety of his own great Works had given *Plain*, *Real*, and *Visible* demonstrations of his

his Goodness to them. As the Egyptians were wont to express things by Hieroglyphicks, so the Fathers of old were wont to express their Devotion by Actions. This, I conceive, was the first Original of *Sacrifices*, which we find to have been offered even by *Cain* and *Abel*. For considering that God was the Cause of all things, and that the Existence and preservation of all things dependeth upon his providenced, they were led by the Light of Humane reason to express the grateful sense they had of Gods goodness by presenting some of his own Creatures to him, that thereby they might set forth his Honour, after the most conspicuous, and after the Noblest manner they could

Non ullo dei jussu, sed dilatante ratione honorem deo etiam conspicuum habendum
Groc. de Cain & Abel in Gen. 4. 3. In quem locum vide & S. Chrysostom.

The Holy Patriarchs thought this offering up of Sacrifices, a *Becoming*, because an ocular Act of Divine Worship; an *Honourable*, because a *Visible* and *Solemn* way of Adoreing their Creator; so that every Sacrifice was esteemed a *Real Prayer*, and every Holocaust was accounted a *Visible Doxology*. Was the Glory of Gods Majestie to be set forth, and his Greatness to be Publisht? why, a *whole Burn't-offering* was presently devoted for that purpose. Was his wrath to be deprecated, and an Atonement to be made? why, a *Sin-offering* was presently

sently sent unto his Altar ? was his Mercy to be Praised, and the Continuance of it to be Implored : why, a *Peace offering* was presently set apart for his service. Such was the Simplicity and Zeal of men in those days, that they thought themselves obliged to give the most *Plain*, the most *Evident* demonstrations of their Piety. And as all their *Prayers* and *Praises* were, so were their *Vows* too, not *Verbal* onely, but *Real*, and *Conspicuous*. Part of their Oblations they committed to the Fire to Honour their Creator, and part they fed upon themselves to testifie their own Obedience. From the Altar, where they had offered up Gods *Creatures*, they went to the Table, to offer up *Themselves*, a Living Sacrifice unto God. Their Actions were more *Significant*, though more *Silent* Expressions than their words. For by eating of Gods meat, they declared to the world, that they were and would be Gods Vassals. As *Friends* Pledge mutual Fidelity by Feasting together ; as a *Bride* Professeth her Subjection and Troth to her Husband by eating of a Cake ; and as *Servants* declare their Relation and obligations to their Master by feeding constantly at his Table ; so did the Saints of old own their Engagements and Duty to God, by partaking of his Sacrifices.

When Jews and Profelytes feasted upon
a Sacri-

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a Sacrificed *Lamb* at the *Passover*, they did by that Action Engage their Services to God according to that way of worship with was establisht then. For this Reason it was that no *Uncircumcised* Persons could be Communicants at that Banquet, because they were out of the *Covenant*, and so could not be *supposed* capable of *Sealing* that Covenant with God, which they had not *Undertaken*, or *entred* into. They who were the Children of faithful *Abraham* had indeed a *Right* to participate; but yet the Mystery was such, as that it did call upon them to answer the *Ends* of that *Covenant*, which they were interess'd in. The careful purging of all *Leaven* out of their houses, did put them in mind of that *inward* Purity and Sincerity of *Heart*, which the *Covenant*, of God did require. The Sight of a Sacrificed roasted *Lamb*, did teach them to believe in the *Messiah* that was to be slain for their Redemption from sin and Eternal Death. The *Haggada* (I spake of before) or the Repeating and Publishing the History of their deliverance out of *Egypt* shew'd them the *Reason* and *Ground* of those particular Obligations to God, which the whole Nation of the Jews did lye under. Moreover, by their Prayers and *Thanksgivings* at that Solemnity, they *Own'd* their obligations, and *Profest*, that as that Infinitely Good and Powerful
Being

*Ideo nos
confiteri,
laudare,
celebrare,
extollere,
colere, bene-
dicere, Te-
nemur. &c.
Vide Bux-
torf. Synag.
cap. 13.*

*P. Fagius
in Deut. 8.*

Being was their God, so they would be his *People*. And so even the *Modern Jews* are wont to acknowledge at the Pasleover, we are *Bound* to confess, to praise, to celebrate, to extoll, to worship, and to Bless God, because he did such Wonders for us and our Fathers, when he Redeemed us into Liberty out of Servitude. Accordingly they durst not put an *End* to that Fœderal Solemnity, nor depart, till they had *Express* their Thankfullness after a large manner. For so *Paulus Burgenfis* tells us, that the Paschal Lamb being all eaten, the Jews were wont anciently to Sing Seven of *Dauids* Psalms (which thy called, if I mistake not, the *Great Hallelujah*) from the 112 to the 119th: which 'tis thought was the very *Hymn*, which the Evangelist meant, when he noted of our *B. Saviour*, that *having Sung an Hymn*, with his Disciples, he went out into the Mount of Olives, *Matth. 26. 30.*

*Grot. in 26.
Matth. as
also Dr.
Hammond;
who di-
stinguishes
between
παρὰ
θυσίαν &c
μενιμονύ-
την.*

Thus the celebration of the Pasleover-Supper was a *Tye* upon the *Jews*; and thereby they Profest Universal Obedience to the *Mosaical Institution*. In like manner, the celebration of the *Lords Supper* is a *Tye* upon *Christians*, and thereby we profess Universal Obedience to the *Evangelical Institution*. Hence we may suppose it was, that the use of the Paschal-Solemnity thenceforth *ceased* utterly and for ever, so that not so much

as that *Comemorative* Pasſeover was uſed any more, which the Learned *Grotius*, and others ſpeak of, and which conſiſted of Unleavened bread and Bitter Herts *only*. For Chriſt having fullfilled all *Legal* Righteouſneſs, and having now Buryed *Mofes* honourably before he dyed himſelf, he preſently inſtituted another Rite, thereby Signifying, that now all obligations of obedience to the *Jewiſh* Religion ceaſed. and that his Church from that time onwards was to obſerve another way, and that this Rite was intended as an *Engagement* upon them to do ſo. For though our Saviour did not tell his Diſciples ſo much in *Exprefs* terms, yet we may be eaſily ſatiſfied that this was part of his meaning, if we carefully obſerve theſe three things.

I. If we obſerve the *Analogy* of this Feaſt (the thing which I have Laboured to clear as the *Hypotheſis* of theſe Diſcourſes.) For it plainly answers thoſe Sacrificial Feaſts, which were uſed by Mankind in general; and it chiefly answers the Paſchal Feaſt, which was uſed by the Jews in Particular. Now ſince *That*, and the Reſt were *Covenant-Banquets*, that laid *Tyes* and *obligations* upon all ſuch as did obſerve them, it is reaſonable to conclude, that this Chriſtian Banquet is a *Federal Solemnity*, that Layeth *Tyes* and *Obligations* upon the
 Observers

A Discourse of the

Observers of it also : as it is Analogous to the Like Banquets in its *Nature* , so we must Suppose it to be Analogous in its use and *Signification* likewise.

2. We may observe too, that Christ instituted this Rite presently after he had washed the feet of his Disciples. It was the custome of the *Jews* to *initiate* Strangers into their Religion (not only Women, but Men also though they were Circumcised) by

Servitia equè ac Profelyti facris initiabantur, famina Lori- one ; mares autem circumcisi- one pariter & Lotine. Lud. de veil. in Mosen Malemond. de Sac. paschali pag. 6. 28.

washing their Bodies with Water : and that Absolution was an *Engagement* upon them to observe the Religion of the *Jews*. Our Blessed Lord being willing to make the best use of those customes which others used and understood, did not only order his Disciples to initiate *Profelytes* by *washing* them likewise, but he did it *Himself* now. Though he did not Baptize any as *John* did, by washing all their Bodies in a River, yet he washed his Disciples *Feet*, which was *Tantamount*. And thereby he did not only set before them a wonderful pattern of *Humility* by that humble ministration of his own, but he did also after a *Ritual* manner formally *admit* them into that Religion, which he had instructed them in before ; and by that Ceremony they came to have *a part in him* ; i. e. to have

a great *interest* and *share* in him, and to be very nearly related to him, as we may gather from those words of his to *Peter*, *If I wash thee not thou hast no part in me*, Jo. 13. 8. Now considering, that presently after that action, he returned to the Table *again*, and proceeded to the institution of this *Feast*, 'tis rational to Judge that he intended it as a *another Tye*, and as a *further Obligation* upon his Profelytes, to be true to that Religion which he had now so Solemnly entred them into.

3. We may observe, that the Disciples took the Sacred Elements from Christs own Hands. We do not read, nor doth it Seem Probable, that our Saviour did now partake of either *Himself*; but having broken the Loaf and blessed the Cup; he give it to his *Disciples*. Now as the taking of a *Pledge* brings a *Tye* and *Engagement* upon the Receiver (and the receiving of *Bread* and *Wine* was of old universally thought to carry the most *Sacred* obligation along with it) so the taking of these things at the Hands of Christ, was a Visible Rite of *Stipulating* with him: hereby they undertook Solemnly to do whatever he had commanded them: hereby they give their Master the most Sacred *Securities*, that they would be *True* and *Faithfull* to him, whatever should come of it, though they should even receive Death for

for it at the hands of men. The Actions which now pass between our Lord and his Family were Rites of *Covenanting*, such as were generally used in ancient times in Cases of Contract: These were plain *Interpreters* of their minds; and they spake the Sense of the Disciples as plainly, as if they had said with their *Tongues*, as the Jews said at Mount Sinai, *All that the Lord hath spoken, we will do and be Obedient.*

For these reasons our Church (I am sure) looks upon this as a *Consecrating* Mystery, by celebrating whereof every Communicant doth *Devote* himself wholly to the Service of God in Christ. This is manifestly concluded from those words in the Prayer at the *Post-cænium*, *Here we offer and present unto thee, O Lord, our Selves, our Souls and Bodies to be a reasonable, holy and Lively Sacrifice unto thee.* And herein the Church of England doth perfectly agree with the Catholick Church of old, for Christians in the Primitive times esteemed this Holy Rite, as a most Sacred and Strict *Tye* upon them, that they *who Live in this world should no longer Live unto themselves, but unto Him, who died and rose again for them*, as *S. Basil* said. And that this was the Sense of the Ancient Church will appear by these 3. Arguments.

I. From the special Notation and use of the Word *Sacrament*, in the Latine Church,

Church. The Old Romans were wont to call their Military Oath, *Sacramentum*, a Sacrament, because every Souldier did, by that Sacred protestation, plight and Swear *Fidelity* to his General. From the *Camp* the word was brought into the *Church*, and was used to signifie those two great Mysteries of our Religion, *Baptism* and the *Eucharist*. And the reason of it was, because the ancient Christians did believe that by Celebrating these Mysteries they did swear *Fealty* to the *Captain of their Salvation*, and did *Vow* that they would *manfully fight under his Banner against Sin, the World, and the Devil, and continue Christs faithful Souldiers and servants unto their lives end*, as our Church excellently expresseth it with allusion to the *Military Oath*.

2. The same appears, secondly, from the *Practice* of the ancient Christians, who were known, even by the confession of their Enemies, to use this Sacrament to this *End*, that thereby they might be *strongly engaged* to observe all the Laws of Piety and righteousness. For *Pliny*, a Proconsul in *Asia* about sixty years after our Lords Ascension,

Milites jurare solent, & ideo militiae Sacramenta dicuntur. Jurant autem se omnia strenue facturos, &c. Veget. de re mil. l. 2.

Vocati sumus ad militiam dei vivi jam tunc cum in Sacramenti verba spondimus. Tertull. ad Martyr. Devotum Deo obsequium Eucharistia resolvit, an magis Deo obligat? id. de Oration.

-Seq. Sacramento non in seclus aliquod obstringere; sed ne furta, ne latrocinia, ne adulteria committerent, ne si dem fallerent, &c. Plin. Trojano, lib. 10. Epist.

writing to *Trajan* the Emperor about the Christians, gave him this account of them, that their custome was upon a set day to meet together before Sun rise, and to sing Hymns to Christ, and to bind themselves by a Sacrament, not for any wickedness, but that they would not to be guilty of any Thefts, or Robberies, or Adulteries, or be false to their words and promises, and the like.

3. This plainly shews, that the sense of the Primitive Church was, that Mens taking of the Holy Sacrament is like the taking of a *Promissory Oath*, a taking of the greatest *Tyes* and *Obligations* upon them. And this, thirdly, we may suppose was the reason, why they were wont to take it every day in those times. For those were times of *Persecution*, dangers, and death lay every day before them, and many provocations did lie in their way to tempt them unto *Apostacy*. It was thought necessary therefore for Christians then, to address themselves daily to the Lords Table, that their zeal for Christ crucified might not cool, but that it might be like the Fire of old upon God's Altar, continually *Burning*, and that their Obligations to all manner of active and passive obedience, might be every day renewed and strengthened by their constant reception of the blessed Sacrament.

To

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To conclude this consideration therefore by making it practical. As men ought to be very *Serious* and *Sincere* when they go to the Holy Table, so should they be very *Circumspect* and *watchful* over themselves when they depart from it, remembering, that they have entred Solemnly into the deepest *Engagements*, and have taken Christs whole burden upon them. I find a Story told out of *Abulenfis* concerning *Joseph* in *Egypt*, that when *Potiphars* daughter, by her Fathers command, was going about to salute him, *Joseph* put forth his hand to keep her at a distance; and gave this reason for it; because a *Woman that Worshipped Idols, that did eat the Bread and drink the Wine of Idols, ought not in any wise to salute a man, that Worshipped the living God, and had eaten of Holy Bread.* This Story indeed is granted to be a *Fiction*; but yet it is of good use to us in two respects. 1. It shews (what I have already proved) that the *Authors* and *Publishers* of this tale, took it for granted, that the communicating of Bread and Wine, whether it was before *God*, or before an *Idol*, was a visible Rite of *Covenanting* with that *Deity* whose Religion those men profess, whether they were Jews or Heathens. 2. It argues (what I am now upon) that such as have *Eaten* and *Drank* in the pre-

Boldacius
de Oggi
Christiano
lib. 2. c.
19.

A Discourse of the

sence of the true God; ought to take a most special care, that they *defile* not themselves with any manner of *Impurity*. Not that men should only beware of falling into the embraces of an Egyptian *Love* (I would not be understood so) but that every one, who participates of this Holy Bread and Cup, should arm himself with a sturdy resolution, never to commit Willingly, that which is really *Base* and *Sinful*. I would crave leave to deal plainly; because we live in a *lewd* age, and many *Egyptians* are among us, and every man hath not either the *Conscience*, or the *Courage* of a *Joseph*. Some have an unlucky and ill Art of *shrink- ing* the great Catalogue of sins into a very *little* number; so that if they be not common *Swearers*, or *Drunkards*, or *Whoremongers*, they are, in their own account, the very Babes of Grace, though their Souls are as black as an *Ethiope*, nay as Hell it self, with all *other* kinds of Villany. I do not find, that every formal professor of Religion makes any great account of *injustice* and *dishonesty*; nor that they are so afraid of premeditated *Perjuries*, as of an *ex tempore-Oath*; nor that they stick half so much in point of *Blood-shed* and *Rebellion*, as in point of common *decency*; nor that their *foreheads* are as tender as they pretend their *Consciences* are; nor that their
 stomachs

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Stomachs are so queamish, but an hundred Camels will go down with them more glib than one little *Gnat*. Nay, we are come to that shameful pass now, that wickedness must be *Sanctified* too, and the Brand of a *Reprobate* is become the mark of a *Saint*; so that to be *forsworn* is to be sober and *conscientious*; to be *Perfidious* is to be a *Zealot*; to be a *Rebel* is to be a *Stickler* for the *Faith*; to be a *Schismatick* is to be a precious *vessel of Election*; and to be *any* thing or *nothing* is to be moderate and *Prudent*. I beseech every well meaning Christian, not to suffer himself to be *Imposed* upon in things of such vast concernment; but before he go to the Sacrament to ask his Conscience seriously, whether *disobedience*, and *Rebellion*, and *Hypocrisie*, and *self Love*, and *indifferency* in Religion, be not sins in the account of God, as well as *other Crimes*: And let such as intend to be Communicants, take care first to be sincere and uniform *Penitents*, and resolve stedfastly to *keep* those Vows, which they are understood to make so Solemnly before Gods Table. It is a fearful thing to lay ones hand upon the Holy *Evanglists*, and then to be *Perjured*: But the wickedness is far greater, to lay ones hand, as it were, upon Christs *Body*, and then to be a *Traitor*; and to take *Judas* his morsel into ones *Mouth*

with the Devil in his *Heart*, is the ready way to be, as he was, a *Son of Perdition*. By receiving the Holy Sacrament you *give up* your selves to the Holy Jesus, and are no longer your *own*; do not *desecrate* that which you offer up, and hallow unto the Redeemer of your Souls after such a Solemn manner, when you are solicited unto any sin, be it against the *First* or against the *second* Table, remember I beseech you (as the Story saith of *Joseph*) that you have *eaten of Holy Bread*, and consider, as he did when he was solicited by his wanton Mistris, *how shall I do this great wickedness, and sin against God?* Men, that have a *True* sense of Religion, are always very *Circumspect*, especially upon a *Sacrament-day*; they dare not leave their Devotion at the *Church-doors*, but carry the sense of what they have done, along with them *home*, and are afraid to *pollute* and *stain* those Garments which they have *just washed*. Why, thus circumspect ought men to be *every day*, though they be not every day *Communicants*; for they are *lasting* ties and obligations which we take upon us at the Sacrament: No shifts no pretences, no equivocations, no secular concerns or advantages, no not the very fear and danger of Death, can be enough to set us *free* from those *Engagements*

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ments which this heavenly Ordinance brings us under. *We are bought with a price* (and this Sacrament is a commemoration of your Redemption) *Therefore glorifie God in your body, and in your spirit which are Gods, as the Apostle speaks* 1 Cor. 6. 20.

CHAP.

CHAP. V.

It is to be a Pledge and a Token of Gods favour. Proved from its Analogy to the Ancients Feasts both among Heathens and Jews; and from the words of St. Paul. Two Conclusions.

BESIDES these Ends already mentioned, there is another yet, for which this blessed Ordinance was appointed; viz. that it may be a Token and Pledge, and as it were a Seal, to assure every devout and honest-hearted Communicant of

the Divine Grace and favour. Socinus and his followers will by no means allow this, and the reason which they bring for their Singular opinion in this point is *this*, because Christ at the institution of this Or-

dinance, made no mention at all of any such end.

Sunt, qui omnino credant, canam Domini nobis testari Dei erga nos benevolentiam. Hoc nullo modo verum esse potest. Socin. de usu & fine S. Cænx. Vehementer falluntur illis qui Cænam Domini visibile verbum appellant, quos Deus suas promissiones obsignat. Wolzogen. Comment. in Matth. 26. 26. vide & Cateches. Racov. & cætera scripta Sociniana.

Tis

'Tis true our Saviour did not mention it in *plain* and *express* terms; but this is no argument against us, because neither did he mention (that we read of) the necessity of *self-examination* before the Celebration of this Ordinance; nor (perhaps) had we had any Scripture proof for our Duty in that particular, if St. Paul had not told it us *occasionally*, and by chance, and by reason of some *abuses*, which had crept into the *Corinthian* Church. Nevertheless the *Reason* of this our Duty may be gathered easily from the consideration of the very *Nature* and *Analogy* of this Christian Feast, And so may our Doctrine touching this *End* of it also. For seeing this is a Covenant-solemnity (as I have shew'd from our Saviours own words) it is rational for us to conclude that here there is an *Obsequation* between *both* parties; as on our part, so on Gods part also. And seeing this Mystery is answerable to other the like Mysteries of old, which were vulgarly known over the World, it is fit for us to judge, that it was intended also for such answerable *Ends* and purposes as were vulgarly known too.

Indeed I do not wonder that the Socinians deny the *virtue* and efficacy of this *Sacrament*, seeing they deny the *satisfaction* made upon the *Cross*, and the propitiatory
virtue

Socin. in
disput.
contr. Nic-
mojev.

Virtue of Christs own blood. But we may well wonder, that *Socinus* should have the confidence to say, *that the blood of Beasts formerly was far better* (that is much more efficacious) *in respect of the Old Covenant, than this Bread and Wine now is in respect of the New*, for though we grant (what *Socinus* affirms) that 'tis not the *Wine*, but the *Blood of Christ* which answers the Blood of the ancient *Sacrifices*; yet seeing the *Wine* is the *Representation* and *Communion* of Christs Blood, we must conclude that it *Communicates* those benefits, for which that Blood was shed; and consequently that it seals that *Covenant* to every faithful Communicant in particular, which the Blood of Christ sealed to all Mankind in general. And as it is true, that our Saviours Passion did answer those Sacrifices which were offered up of old; so it is true also, that this Holy Banquet doth answer those Sacrificial Feasts, which were used of old. If therefore it be made appear. 1. That those sacrificial Feasts which were anciently Celebrated by *Heathens*, were looked upon as *Tokens* of the *Friendship* and *Kindnesses* of their Idols unto them. 2. That the Sacrificial Feasts which were Celebrated by the *Jews* were esteemed *Pledges* of the *Friendship* and *Favour* of God unto them: then it will follow of course, that

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that this Sacrificial Feast, which is *Analogous* unto those, ought also to be esteemed a *Pledge* a *Token*, and *Seal*, of the Friendship and Favour of God now unto *Us*.

I. First then it is evident, that the old Heathens did reckon, that their being admitted to partake of their Sacrifices, was an *Argument* and *Pledge* of the *Favour* of their supposed Deities. Hence it is that *Porphry* tells us, as the joynt opinion and confession of all their Divines, that no man wasto eat of their *Piacular* victims ; meaning such Sacrifices as were offered up to avert *Evils* from them, and to appease the wrath of their Gods. The reason was, because the Sacrificers were lookt upon at that time to be in a state of *Sin* and *Pollution*, out of *Favour* with their Gods, and under their heavy *displeasure*, and therefore they were not to partake of any oblation till their *Peace* was made ; no, instead of *Feasting* with their Deities, they were to be *Cleansed* first, neither were they to go home to their Cities, or into their own houses, till they had washed their Bodies and their very Clothes in some River or Fountain. It was the general sense even of Idolaters, that to banquet together in their Temples upon part of those things which they had sacrificed at their Altars, was a sure *Token* that their Gods were
Friends

Porphyr.
de absti-
nent. lib. 2.

Vide Alex.
ab Alex. l.
4. c. 17. &
Gyrald. de
diis gent.
Syntagm.
17.

Friends with them. Hence it was, that after the Sacrifice they were wont to express all manner of Mirth, chearing themselves before their Deities, and setting out their *Praises*, and singing *Hymns* to them, and using many sorts of Musical Instruments, and Dancings, and all kinds of *Festivity*. Hence it was too, that they called their Idols then, *θεοὶ μνηστῆρες* their well pleased Gods: And their Custome was to exclude all *strangers* from Communicating with them, because their Gods were not in *Friendship* with such, and they were wont at such times to cease from *strifes*, and to let Law-suits fall, shewing thereby that now they were at *peace* both with *Gods* and *Men*. Many other things I might observe were it needful; but this is enough to shew, that the old *Pagans* did believe that their Sacrificial Feasts were Pledges of their

Hinc Lectistermia a septem viris Epulonum celebrata pacis deum exposcende causa, vide Gyrald. loco citato. Post convivium antequam discederent, Gratias Diis agebant, quod eos in convivium accepissent. Nat. Com. Mytholog. lib. 1. c. 1:

Deities Favour and kindness to them; and therefore before they departed they did use to give *thanks* to their Gods for receiving and admitting them to Banquet with them. Upon this presumpti-

on it was, that the old *Pagans* (especially the *Great Men* among them) would rarely eat an ordinary meal at *Home*, before they had offered *part* of it (and thereby had

had Consecrated the *whole*) unto their Idols; that they might never be out of their Gods *Favour*, but might have them always *propitiations* to them. This was the practice of *Nebuchadnezzar* at *Babylon*; and for that reason *Daniel* and his Brethren refused to be fed from the Kings Table, lest they should *defile* themselves with the *portions of the Kings Meat*, and with the *Wine which he drank*, as we read, *Dan.* 1. 8.

2. But not to digress. It is not to be doubted, in the second place, but the *Jews* counted their *Eating* of all Sacrificial banquets to be a plain *Sign*, and undeniable argument of the *Favour* of God to them. For they went upon this principle (nor were they at all mistaken in it) that as *Philo* saith, the *Victims* which they offered, did no longer belong unto the *Offerer*, but unto God, to whom they were offered. And hence they concluded rightly, that their being allowed to come to Gods Table, and to eat of Gods meat, was a clear evidence that God was at *Peace* with them. And 'this (as the same Author tells us) was one 'reason why God sometimes appointed his 'Priests alone to eat of the Sacrifice in the

Causa cur Daniel pane vinoque regio abstinerit, non alia est, quam quod moris est illis gentibus partem de pane & de vino injicere in aram, aut si ara non adesset, in focum vice ara, atque eo modo diis suis consecrare, totum illud quod erant comesturi. Grot. in Dan. cap. 1. ver. 8.

Ἐπὶ γὰρ ἐκείναις
τιθυαῖς, ἀλλ' ὃ
τίθυται τὸ ἱερεῖον.
Philo. de victimis.

name

Id. Ibid.

' name of the *Rest*, and as the representa-
 ' tives of those who had offered it, that
 ' they might be assured, *that to as many*
 ' *as repented of their Sins, God was now be-*
 ' *come kind and Propitious*; because it was
 ' not to be believed, that God would
 ' call his own *Ministers* and *Servants* to par-
 ' ticipate at his Table, if all things past
 ' were not buried in *Oblivion*. I suppose he
 means, that the Priests eating the Sacrifice
 as the peoples *Proxies*, was an evident To-
 ken, that God was *willing* and *ready* to be
 in perfect amity with them; and that he
 was so far reconciled to them, as to make
 them *capable* of being instated in his Fa-
 vour *fully*. For they were not sure, that
 God was *perfectly* Friends with them, till
 they were admitted to *eat* of their sacrific-
 es in their own *persons*. Hence it was
 that the Priests alone did Eat of *sin* and
Trespass-offerings, because the parties that
 did offer them were now under *Guilt*, and
 so were unfit as yet for Gods entertainment.
 Hence it was too, that they offered *piacu-*
lar sacrifices, before the *Peace-offrings*,
 (which they were allowed to partake of)
 because their sins were to be *Atoned* for,
 before they could receive the Pledges of
 his *Love*, as his Guests and Favourites.
 Hence it was also, that none of those,
 who were any wise *polluted* or *unclean*, in
 the

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III

the construction of the Law, were admitted to eat of any *Peace-offerings*, or of the Paschal Supper, because they were not yet *Reconciled* unto the God of Purity and holiness. But when once men had the Liberty and Priviledge to *Eat* and *Drink* before the Lord they were *satisfied* and *assured* by that Rite, that they had now a good Title to the mercies of the Covenant, and were perfectly restored to the Love of God. For this reason it was (as *Rabbi Abarbanel* tells us) that *Oblations* were called *Korban* (which is a word derived from an *Hebrew* Radix, that signifies to *draw near*) because the *Oblations* were brought to Gods *Altar*, and the *Offerers* themselves were thereby brought very nigh unto *God*. And for the same reason divers *Hebrew* Doctors thought, that *Peace-offerings* were so called, because by means thereof *Peace* and *Concord* was procured (and by the eating of them *Confirmed*) between *God*, and those who presented them. Their using of one *Common Table* was a *Token*, that they were in Gods *Grace* and *Favour*; that *Sacrificial Feast* was a *Symbol* of *Friendship* between *God* and all the *Communicants*. And upon the same

Omnis res divina vocabatur Korban (quod est, proxima conjunctio) duas ob causas: ipsamet altaribus conjungebatur, & hos, a quibus fiebat, quàm arte deo conjungebat. Abarban. Exord. Commentar. in Levitic.

Rab. Levi Ben Gersom. Salomon Iarchi, Kimchi and others cited by Dr. Outram de Sacrificiis, lib. I. c. II.

Abarbanel.
loc. laud.

same grounds it was also, that at the eating of the *Peace-offerings* they were wont to *rejoyce* before the Lord, to sing *Psalms* and *Hymns* unto him; signifying, that they were at peace with God, and that God was at peace with them; whereas at the Sacrificing of *sin-offerings*, the People did use to express their *Grief* and *Heaviness*, such as become *Penitents*, abstaining from all Banquets, especially those Sacrificial Banquets, which their sins had occasioned;

De hostiis Pacificis licebat post effusum sanguinem privatis qui obtulerant, eorumque uxoribus & liberis epulari, in signum amicitie cum deo. Id in oblatione simulæ non licebat; quia id inter privilegia erat Sacerdotalia: nec in victimis pro peccato & delicto, ne de culpa Latarentur. Grot. in Levit. 3. 1.

for it was not fit for them to *rejoyce* for their *iniquities*, when the Priests did eat of their *sin-offerings*, as they were wont to *rejoyce* for Gods *Friendship*

and *Kindness* to them, which they were assured of, when they were suffered to eat *themselves* of their *peace-offerings*, as the learned *Grotius* hath rightly observed.

Once more, as in general the Sacrificial Feasts among the Jews were Pledges of Gods singular love to them, so was the *Passeover-Feast* in particular. The *Socinians* cannot deny, but that at its first institution it was a visible Sign to the *Jews*, that God would be so favourable and Gracious to them, as to deliver them out of all their distresses in *Egypt*; for *Moses* told them in
express

expres terms to that purpose. Those Idolaters the *Egyptians* thought themselves sure of the good will of their Gods, when they had the Priviledge to *Banquet* before them. Therefore God himself, to confirm his own people in the belief of his promise, and to make them sure of it, that he would infallibly redeem them with a strong hand, notwithstanding all the discouragements and difficulties they saw before them, ordered them to kill in each house a Lamb; and to feast upon it, and to be assured thereby, that he would certainly deliver them, even tho the *Egyptians* should be never so enraged to see that Creature killed, which they thought it unlawful and abominable for men to slay and eat of; so that as the *Rainbow* was a sign of Gods Covenant with *Noah*; and as *circumcision* was a Token of Gods Covenant with *Abraham* (for so the Scripture calls it expressly, not only the Seal of *Abrahams* righteousness (as the *Socinians* would have it) but a Token of Gods Covenant too with *Abraham*, *Gen. 17. 11.*) even so the *Pasceover Feast* was now a sign and Token of his Covenant with *Abrahams Children*. In after ages it continued to be a Pledge still of the Divine favour to them, and for that reason it was that no stranger, no uncircumcised Man, no unclean person could

take of it, because being as yet out of Gods favour, they were incapable of receiving the *Token*, the *Pledge*, the *Earnest* of his Love and Goodness.

Seeing then, that the feasting upon Sacrifices was thought by all mankind to be a Pledge and argument, that Heaven was propitious to them: Seeing that the feasting upon *peace-offerings* in general, and upon the *Paschal-Lamb* in particular, was concluded by the *Jews* to be a Pledge and argument of Gods special love to them above all other Nations; it evidently followeth, that this our feasting upon *Christ* our Sacrifice, this our Eating of Bread *instead* of his Natural Flesh, this our Christian Sacrificial Banquet, being *Analogous* and answerable to the Sacrificial Banquets of Old, ought also to be looked upon, as those were, to be a *Token*, *Pledge*, and Seal of Gods favour, goodness, and grace to us, though the Scriptures had *not* told us any thing to that effect in *express* terms.

But in my opinion St. Paul hath said enough to this purpose, if men will but attentively listen to what he saith in 1 *Cor.* 10. where part of his business is to shew, how unlawful it is for Christians to Eat of things that are offered unto Idols. And this he doth by shewing the *incongruity* and *inconsistency* of the thing, and the Evil effects

effects of it; because every professor of Christianity doth hereby make himself a most wretched Bankrupt, and undoes all his interest in Christ, and throws away an inestimable stock and Treasure of Blessings, by his sitting at meat in the Idols Temple. To make this out he shews in few words what those Blessings are, *The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The Bread which we break, is it not the Com-*

munion of the Body of Christ? ver. 16. were part of the Apostles meaning is this, that by rightly receiving the Symbols of Christs Body and Blood, we have a *share* in all those Blessings for which his Body was broken, and his Blood was shed: We have a *Title, Claim, and Right*

thereby to all the Mercies of the new Covenant; we receive the Vertues and wonderful effects of his Passion, and so we are understood in a *Mystical* sense to partake of Christs Body and Blood. 'Tis true; we do here partake of Christ not *mystically* only, but *really* too; we parti-

Though some Socinians interpret those words, as if by the Communion of Christs Body and blood, was meant, the making and causing us to be of that Society (or Church) which belongs to Christs Body and Blood (which is a very Trifling and far fetch interpretation) as *Slichtingius* in 1 Cor. 10. 16. Yet in the Socinian Catechism, they own and confess, that such as duly Celebrate this Rite, do Communicate of Christs Body and Blood that is (say they) of all those good things which Christ hath brought out by his Death; though they trifle again in saying, that this Rite is not any cause; but only an Attestation of that Communion.

cipate not only of his *Bruised and Crucified*, but also of his most *Blessed and Glorified* Body, as I shall shew at large hereafter in its proper place : But that is not to our purpose now. Though we do Communicate of Christ now, while he is in Heaven, yet in the place before quoted, St. Paul doth directly point to those blessings, which by means of this Sacrament accrue to us from his *sufferings* on the *Cross*. And to convince us that we do hereby receive many such blessings; and that we are *entitled* to the Love and favour of God in particular (which is the *Fountain* and *Original* of all other blessings, to convince us of this, I say) he draws a *parallel* between this sacrificial feast of *Ours*, and those others which were used among the *Jews*. *Behold Israel after the Flesh*, saith he: Are not they which *Eat of the sacrifices, partakers of the Altar* ? that is, do they not partake of the *Vertue* of those Sacrifices which are offered upon the Altar ? His plain meaning is, that the *Jews* did partake of those *effects*, which by the Sacrifices were procured; their feasting upon the Sacrifices was a *Token* and *Pledge* to them, that their desires were *answered*; that what they had offered and sacrificed for, was *granted* them; that their oblations returned into their own bosome, that they had the *Benefit* of them,

Clarius in
Loc.

them, and were entitled to those blessings which they were intended for. There is an expression which will make this matter clear, in Lev. 7. 18. *If any of the Flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted? neither shall it be imputed unto him that offereth it.* When those sacrificial Feasts were regularly Celebrated, they were imputed to the guests for their Good, they were reckoned advantageous to them, they were favourably accepted at Gods hand in order to the Ends for which the Sacrifice was designed, they served to make an Atonement, they were effectual to their purposes, they were good to all intents, they were available to the Offerers; (as the Hebrew Doctors expound the Phrase.) This is the true meaning of being *Partakers of the Altar*, in St. Pauls Language; when by eating duely of the Sacrifices of the Altar, they turned to a good Account, and Men were *Profited, Benefited, and Blest* by so doing, being in Communion with God, whose Altar it was, and receiving the Pledges of his favour, which was obtained by the things that were offered upon the Altar. Was the Grace of God to be beg'd and sought for by an *Holocaust*? why, eating of the Oblations, which were annexed to it was a Pledge to assure them, that their Prayer

Aynf-
worth. in
Lev. 7. 18.

was heard, and that God would be gracious unto them? Was the Wrath of God to be appeased by a *sin-offering*? Why, the feeding upon those oblations, which *attended* it, was appointed as a Pledge to certify them, that an Atonement was made. Were *peace-offerings* presented, that people might be delivered from dangers and ill changes, and that God would give them Peace, Prosperity, and Plenty, and continue his goodness to them? Why, the *Feasting* upon the Peace offerings was intended as a *Pledge* to satisfy them, that Gods good providence and care of them should not be wanting, as long as they would not be wanting to themselves. Thus they were partakers of the Altar, by being assured of the *effects* of their offerings.

To return now to our Apostles argument: *As the Jews were* partakers of Gods Altar, so are we partakers of the Lords Table. Their sacrificial feasts were intended as Pledges of Gods manifold mercies to *them*: And this Christian feast is intended as a Pledg of Gods manifold Mercies to *us*, but to *better* purposes, and in an higher degree. God Covenanted with them for things *temporal*; with us he Covenants for *spiritual* and *Heavenly* things chiefly. Christ our Sacrifice was slain, to purge our very Consciences from sin, to endue us with the Holy

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Holy Ghost, and with power from on high, to deliver us from the danger of Eternal Damnation, to make us sure of Heaven, and to make God and us, one. And this our sacrificial Feast is intended as a *Pledge* to *certifie* and *assure* us, that his friendship and dearest love shall never fail us, if we be but true friends to our own Souls. Thus we partake and Communicate of our Saviours Body that was *Crucified*, and of the streams of that Blood he shed for us, by receiving at this Sacrament the virtues and *effects* of his *Passion*, as the *Jews* received the Vertues and *effects* of their *Sacrifices*. This Sacrament is a Token to us, that Christs Sacrifice is *imputed* to us (in a comfortable sense) that is, here God assures all faithful Communicants, and as it were sets his Seal to it, that Christs offering up himself shall infallibly turn to a good *account* to them, that it is an effectual *Atonement* on their behalf; that it shall be *available* for them to all intents and purposes; and that tho' they do not eat of the very *flesh* of our *Sacrifice*, as the *Jews* did of their *Peace-offerings*, but of Bread in the *Room* of it, yet it shall be all one to them *in effect*, and that they shall ever be the Blessed of the Lord.

I have been the more prolix and exact in this matter, that I might clear and vin-

In her
Catechism.

Exhortati-
on at the
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Second
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dicare the Doctrine of the Church of *Eng-land*, whose Notion of a Sacrament in general is this, that it is an outward and visible sign ordained as a *means* whereby we receive, and as a pledge to assure us of an inward and spiritual grace. And of this Sacrament in particular she saith, *that Christ hath instituted and ordained these Holy Mysteries as pledges of his Love*; and that God doth assure us thereby of his Favour and goodness towards us. For it is senseless to imagine, that Christ should intend the *Absolution* of so many Mosaical Rites, because they would be *useless* and *insignificant*, or of very small account under the Gospel, and yet should institute himself *another* Ceremony, that would be of very mean and *inconsiderable* importance. For such would this Mystery be, were it no more than what the *Socinians* would have it, a *memorial* only of Christs sufferings, by using which we profess our Faith in him. For the *Scriptures* are a memorial of Christ, and that not of his Passion only, but of his Nativity, of his Sanctity, of his Life, of his Doctrine, and of his Miracles; and every Chapter in the Gospel doth more or less *annunciate*, and shew forth his Love. And Men have many various ways of *declaring* and *professing* themselves his Disciples, tho this Sacrament were

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were not used *at all*. We publish our Faith daily by repeating our *Creed*: The Ancients were wont to do it by using frequently the sign of the *Cross*, signifying to all Unbelievers, that they were not ashamed of a *Crucified* Jesus. The Holy Martyrs shew'd their Faith by their *Constancy* unto death; and every good man in the World shews his faith by a *Life of Obedience* to his Masters Laws; so that were the Doctrine of the *Socinians* allowed this great Ordinance would soon become an *useless*, and *worthless* thing; and our Lords Wisdom in appointing it would not only be questioned but even traduced and blasphemed, were not this Christian Feast believed to be intended for those *Noble*, those *excellent*, and those *Beneficial* purposes, which have been hitherto mention'd.

I. To draw down this speculation now to our Christian Practice. First this consideration should raise in us a *Thirst* and longing *desire* after this Sacrament, and should encourage us all to go *often* to it with zeal, with alacrity, and with an holy contention, who shall go fastest. Lord! How backward are many to do their souls Right? How deaf are they when we invite them to an unanimous Celebration of this Mystery? How many *excuses* have they

at

at hand to palliate their sinful negligence? How do they *mutter* and *complain*, if the Law threaten them with stripes for their disobedience? And how do they think themselves no less than *Persecuted*, if the Magistrate finds it necessary to *constrain* them do their Duty, when *perswasions* will not work upon them? I beseech you to consider seriously and indifferently, whether do these Counsels, these admonitions, these importunities, and Christian Methods tend, but to *charitable* and *kind* purposes? by any good means, if it be possible, to make you truly *Happy*; to bring you very *near* unto God; and to make you receive the *Symbols* and *Pledges* of his Everlasting Love: Will men call it persecution when God *himself* threatneth them with his Judgements, and visits them with a Rod, that he may make them *mindful* of their *Duty*, and that he may *blefs* and *save* them in the end; Why, this is the reason of our corrections at the hands of *Men*, when we begin to be exorbitant and intractable? and I know no other ends of all our Discipline and Laws, but this that we may all be *good Christians* in this World, and *glorious Saints* in another; and if men will be so *Rash* and *unjust*, as to call this *Persecution*, I hope they will not grudge to be persecuted into *Heaven*. But, say they

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they, would you have us eat and drink our own damnation? No, the Lord forbid it, but we would have you sincerely *Repent* that you may be sayed. Would you have us come before we are *prepared*? No, but we would have you both *prepare* your selves and *come*: What God hath joy-ned together you must not put asunder; much less must you plead the neglect of *One* duty in contempt and defiance of *both*. Would you have us neglect the business of our particular *Callings*? No, if they be lawful ones; nor yet neglect the more weighty concernments of your *general* calling, but whatever regard you have to your Purfes, chiefly and principally to regard the interest of your immortal Souls. Would you have us to come on a *sudden*? No, not so suddenly as to be *surpriz'd*, or with your *iniquities*, and with the Love of sin about you; but to give all diligence to be fit to come the *next opportunity* lest God in vengeance for your sin, should not suffer you to live till *another*.

These and the like are the *Charitable* considerations, for which we earnestly press you to use this Ordinance, and they are a proper subject for your impartial meditations.

But indeed there would be little need of these Argumentations, but that it is the
Devils

Divels great work, and he useth his utmost wiles, above all things to keep men from the *Sacrament*, lest they should receive there the *Seals* of Gods everlasting *Grace* and *Goodness*, and not come into the same *Condemnation* with Himself, and with the damned Association in *Hell*. Hence it is, that he suggesteth to some, that it is an *Useless* Ordinance, or not of such moment as to be *Necessary*; to others, that they shall have Time enough, and will be fitter for it *Hereafter*; to others, that it is *Impossible* to celebrate it *Rightly*; to others, that it is a *Formidable* and *Dangerous* Mystery; and to others, that when they have done what they are required, little *Profit* comes by it, unless it be the Saving of their Money. But were not the Ignorance of men so Great, and their Prejudices so Strong, as that they do not see or observe the *Meaning* of this Rite, these *Fancies* (for so I call them) would Presently *Vanish*. For one design of it is to *Engage* us to be Really and Sincerely *Good*; and another end of it is, to *Assure* us, that as long as we are so, we have a good *Title* to the Felicities which are above, so that let men be conscious to themselves, that they have *Honest* and *Good* Hearts towards God and towards Men, and they may be so far from looking upon this as a Dreadful

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discouraging or empty Mystery, that they ought to look upon it as upon the most *Comfortable* Ordinance of Jesus Christ: Because it is intended to be a Sacrificial Feast, that by means thereof we may participate of the *Great oblation* made once for all upon the Cross (that is, of the *Vertue* and *effects* of that oblation) and may receive a *sure Pledge* at the hands of God, that thereby we are in a blessed state of Salvation.

2. In an humble and modest confidence of this, secondly, every Devout and upright-hearted Communicant may go away with an *ease* and chearful mind, and with this comfortable perswasion, that he stands fair in the Eye of God, and that his condition is *safe*, if he be but careful to *persevere* unto the end in well-doing. I do not love to blow Men up with Air, nay I think it a great miscarriage and sin in some Teachers of our days, that they are given very much to *puff up* their Disciples with a huge conceit of themselves and of their State, and make poor ignorant, (nay ill) people to believe, that they are the *precious Vessels of Election*, and the greatest Saints, when they have little but their profession and some *Cant*, that bespeaks them Christians. It is not for any of us to Canonize those who stand yet upon the earth, especially if their feet be foul, and their ways

ways crooked. *Let him that thinketh he standeth, take heed lest he fall*, first into the Mire, and at last into Tophet. It is not for any man to *presume*, so as to put it out of all *question* and *doubt*; but yet every Good Man hath reason to *Hope*, so as not to be *perplexed* and *distracted* in his mind, touching the *certainty* of Gods dearest affections to him. And of all others, the *humble* and *honest-hearted Communicant* hath the *greatest* reason to hope, that he shall one day see the goodness of God in the Land of the living; because that part of the New Covenant which containeth Gods promises, is *confirmed* at this Sacrament to every Holy Soul. 'Tis true indeed, the Covenant of Grace was confirmed by the *Death of Christ* upon the Cross, and therefore his Blood is called; *the blood of the Covenant*; that is, of the New Covenant, which was *Sealed* and ratified to us by *Christs* Blood, as the *old* Covenant was confirmed, ratified, and sealed to the *Jews* by the Blood of *Beasts*. But then it is to be considered, that the Covenant was confirmed upon the Cross to all *indefinitely*, not to me, or to *thee* in *particular* (for no man finds himself named in Gods promise) but to all Believers in *general*. Now as it was necessary, that the Divine Grace should be first *purchased* for all at
large

large, and then *some* means used for the conveyance of this purchase to every individual Believer; so is it necessary, that besides the confirmation and sealing of the promises by Christs Death to all in general there should be another oblation to the Soul of every person in particular, that gives up himself to him that died for him; because otherwise every ones mind would fluctuate in endless doubtings, and uncertainties. Now we say, that this oblation is transacted at this *Covenant-Feast*: And how so? Why, here every particular Communicant that is duly prepared, receives the *Seal*, when he receives the *Elements*, which are the *Tokens* and *Pledges* upon the Divine favour. In that I am admitted to participate here of the Sacrifice of the Cross, it is an evident sign and strong argument to me, that that Sacrifice shall be imputed to me, shall be available and effectual for me; as the Sacrifice was imputed to the *Jews*, was available and effectual for the *Jews*, and was declared to be so, when they were admitted to partake of the Peace-offerings, and to feast upon them, as we do here upon Bread and Wine.

C H A P. VI.

Of the blessings we receive by a due use of this Ordinance. First, we Mystically participate of Christs Body and Blood. What that Mystical participation is. Secondly, that we receive the Pardon of Sin. Proved from the correspondency of this Feast to the Ancient Sacrificial Banquets in general: And from its Analogy to those Feasts which were used after Sin-offerings in particular; and from the words of Christ at the Institution.

HAVING thus discoursed of the *Nature* and *Ends* of this Sacrament, I proceed next according to the usual method to discourse of the *Blessings* which it brings us, by our due Reception of it.

I. And, first, it is the joynt Confession of all the Christian Churches in the world
(for

(for I do not reckon upon the Blasphemous *Socinians*) that we do hereby receive the *Body* and *Blood* of our Redeemer. This I mention in the first place, and must take the greater care and pains to clear, because the proof hereof will strongly and evidently prove the conveyance of divers *other* blessings hereafter to be mentioned in their order. Now we are said to partake of Christs Body and Blood in a *two fold* sense; that is, after a *Myistical*, and after a *real* manner.

1. In a *Myistical* sense we do partake here of our Saviours Body, as it was *Broken*, and of his Blood as it was *shed* for us upon the Cross: that is, our Feasting together at the Holy Table; is by *interpretation* a feeding upon our Crucified Jesus; in the account of God, and construction of the Gospel. We are *reputed* and *esteemed* to partake of that Sacrifice which he offered up, and so are entitled to all those mercies which that Sacrifice was offered up for. For the opening of this matter we must remember, how Mankind were wont of old to participate of those things which they had first offered up in Sacrifice; as the *Jews* (for instance) were wont to participate of their Peace-offerings, and of the Paschal Lamb. Now this Feast being *Analogous* and answerable to those; accor-

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ding to the *Vulgar* course and the *Ordinary* manner of Feasting, Christians must have fed upon *Their* Sacrifice (that is upon Christ's own *Natural* Flesh) as *Jews* and *Gentiles* were wont to feed upon *their* Oblations. But considering that this would have been an * *Inhu-*

* ἵνα μὴ ἐπο' αὐτῶν σάκεα ἔ
ἔσται πρὸς τὸν βλεποῦντος ἐν
ὁρίαις τεσσάραις ἡ ἐκκλησιῶν,
χυροκαθίσταται ὡς θεὸς ἡμεῖς
ἐκείναις, εἰσὶν τοῖς περὶ
ῥῆμα διὰ τὴν ζωῆς, &c. Cyril. A-
lexand. in Catena Thoma in Luc. 22.
vide et ep. ad Calosyr. Item Theophy-
last. in Marc. 14.

† ἰδοὺς γὰρ ἡμεῖς τὸ σῶμα πρὸς
βρῶσιν, ἵνα καὶ τὸ κόσμος παλὺς τῶ-
ν τεσσάρων ὁρίων; Athanas. in illud,
quicunque dixerit verbum &c.

mane way of feasting; and considering that one and the *same* Body could not have served † for all Christians in all Ages; and considering too, that the feeding upon Christ's very Flesh was not *ne-*
cessary in it self, but that the ends and pur-
poses of this Feast

might be very well answered by our feeding upon something else in the *Place* of Christ, therefore at the institution of this Ordinance he appointed us the use of *Bread* and *Wine*, instead of giving us his very Body and Blood, which he gave to God as a Sacrifice for us. These Creatures are the Symbols and Representations of his Body and Blood; they are substituted in the *place* and *room* of them; and the man-
education of the one, and the drinking of the other, is, to all intents, as valid and
effectual

effectual to us, as if we did actually partake of those things which they do *represent*, and in *lieu* of which they are appointed. This I take to be part of the meaning of our Saviours words, *this is my Body*, and *this is my Blood*: As if he had said, this Bread is *instead* of my Flesh, and this Wine is in the *Room* of my blood. This is a Natural and an easie interpretation; 'tis fair, and rational, and full of sense; and 'twould serve to silence a great many controversies among Christians, were it but admitted; would they put in but this *one* word, *instead*; and understand our Saviour to mean, this is *instead* of that, in the *place* and *room* of it. Nor do I see any reason in the World against this interpretation; For all men know, that the Jews were wont to speak after a concise manner, meaning something which they did not fully expresse; of which there are a thousand instances and examples in Holy Writ; and why may we not allow, that our Saviour spake now (as other Jews did, nay as he himself did at other times) after a short concise manner, saying of the Bread, this is my Body, but intending thus much, This is *instead* of my Body: The *Analogy* of this Feast to other Sacrificial Banquets, doth plainly and infallibly argue, that our Saviours words are thus

Bishop Taylor, of the
real presence, Sect.
4. in fine
And Dr.
Hammond
in his An-
not. on
Matth. 26.
26.

to be interpreted, because we feed here upon Bread, instead of eating the very Flesh of our Sacrifice. And I am confirmed in this opinion, by an observation that hath been made by two learned Doctors of our Church, who have noted, that the Lamb for the Paschal Supper, being drest and set upon the Table, the *Jews* were wont to call it, the *Body of the Passeeover*, and the *Body* of the Paschal Lamb. If this be so, it is reasonable to believe, that our Saviour *alluded* to a Jewish Phrase, that was ready at hand, when he said, this is my Body, or this is in the *room* of me, the *true Passeeover*. When he took the Bread into his Holy hands and told his Disciples, that that was his Body, he gave them to understand, that they were not to expect to eat of his very *Natural* Flesh, as they were wont to eat of the Flesh of a Lamb; but instead of that, they were to eat *Bread*, which should be as Beneficial to his Church, as the eating the body of the Passeeover had been unto the Jews; it should be all one to us as if we did eat of his very Body. His speech may be rightly Paraphrased after this manner: Whereas hitherto it hath been customary among people to feast upon the Dead Carcass of a dumb Animal, in Token that they were in Covenant with God, and were entitled

to

to all the mercies of the Covenant: And whereas the Lamb is a Type of me; to the intent now that you, and the rest of my followers may be assured, that you shall have a certain interest in my Sacrifice, and shall receive infinite blessings by my death, though you are not to feed upon my very natural Flesh; Lo, *instead* and in the *Room* of that, I appoint you to Feast after this manner, and to look upon it as a feasting upon *me*, and upon my Sacrificed body, tho you do not eat of the very *identical* oblation, as hath been usual hitherto; and I would have you be satisfied, that as often as ye shall eat this bread and drink this Cup, ye shall be supposed, interpreted, and reckoned to participate of me my self.

Now this I call the *Mystical* partaking of Christs body and blood; because, by the celebration of this Mystery, we are presumed and *reputed* to do so; we do in *effect* partake of both, by partaking of those things which do represent, and are appointed to be taken in the *place* of both; and we are as truly said to partake of our Sacrifice, as the Jews were said to partake of theirs, when they did eat of their very oblations. This is the first and great blessing we receive.

2. Hence we conclude in the second
K 3 place

place, that every Communicant who is rightly prepared and dispos'd, hath hereby solid and substantial grounds for his *hopes* touching the *Pardon* of his *Sins*. For since by this visible Pledge of Gods Love we gain an interest in the Sacrifice of Christs death, since we are reckoned to participate of Christs Body and Blood; since we are partakers of the *Cross*, as the *Jews* were of the *Altar*, it necessarily follows, that we have all the *Benefits* of our Lords Passion; and so, that we ought to be assured of the *Truth*, and sincerity of Gods promise, that he will forgive and blot out all our miscarriages; because it was for that end, that Christ died.

But this will more evidently yet appear, if we consider, 1. The Correspondency of this Feast to the ancient Sacrificial Banquets in general: 2. The Analogy of it to those Feasts which were used after Sin-offerings in particular: And thirdly if we consider the words of our Saviour at the institution of this Rite.

1. First then it is already proved, that Gods ordering his people to Feast upon part of their Sacrifices, was a sign and Token to them, that they were in favour and Covenant with God, that they had a *Right* unto all his promises, that their Sacrifices were

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were accepted Kindly, and were Imputed unto such as had offered them. By the visible Solemnity of Eating and drinking in Gods presence they were assured, that now they were in a State of *Reconciliation* and *Peace* with him, and had a Title to all those mercies which their Sacrifices were intended for. Seeing therefore that this Feast is *answerable* unto those, it argues plainly, that as the Eating of Sacrificial Feasts was an Evidence unto the Jews, that they were benefitted by the oblations, and were in Gods Favour; so the partaking of this Sacrificial Feast is an evidence unto us Christians, that we are Benefitted by Christs Oblation of himself, and are in *Favour* with God also; and consequently, that we have a Right to his *Promise*, that he will *Forgive* and *Pardon* us, that being a main part of Gods Covenant, one of his *Principal* Promises, an Eminent Blessing, and such a Singular Expression of his Favour, as every Soul of man is Highly concern'd most earnestly to Hunger and Thirst after.

2. But for the further confirmation of this matter we are to note, that this is not a Feast upon a Sacrifice *at large*, but a Feast upon a Sacrifice for *Sin* in Particular, you must remember that there were certain Oblations appointed by the Law, which were called *Sin offerings* and *Trespass-*

offerings, because they were intended to make an *Atonement* for all iniquities whatsoever, both of the Heart and of the Hand, whether they were offences against the First, or against the Second Table. Of these Sacrifices the *People* of the Jews were never suffered to eat; no, nor the Priests themselves *sometimes*, as when it was a *whole burnt offering*, or a Sacrifice of *Expiation*, that was to be burnt without the *Camp*; which was a Lively Type of Christ, who was Sacrificed without the *City*. Nevertheless, these Sacrifices were attended with *Other* sorts of Oblations, which the People were *allowed* to eat of, and their eating thereof was a Pledge and *Assurance* to them, that their *Atonement* was now made, and their *Pardon* given. Why now, Christ was made *Sin for us* (that is, he was made a *Sacrifice* for our sins,) *though he knew no Sin*. And as he was our *Sin offering*, so our eating at the Holy Table is a *Token* and Argument to us, that God is at Peace with us, and that our *Atonement* is made for all our iniquities, transgressions, and sins. Nay, we have a far greater Privilege in this respect, than the People of the Jews, had for they were *not* permitted to eat the flesh of a *Sin-offering*; but we are, that is, we are permitted to eat of Bread

instead

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instead of it. They were never allowed to
 Drink the *Bloud* of *any* of their Sacrifices, but
 we are ; that is, we are allowed to drink wine
instead of Christs *Bloud*, (a) *Nova est hujus Sacramenti*
 These (a) are *Singular* *doctrina, & Schola Evangelice*
Priviledges to us; and so they *hoc primum magisterium protule-*
 are *Greater Assurances* also of *runt, & doctore Christo primum*
 our Pardon and Atonement : *hac mundo innotuit disciplina, ut*
 Christ gives us his Body *biberent Sanguinem Christiani,*
 and *Bloud* too, for our plenary Conviction and *&c. Autor Serm de Cana*
 Consolation, touching the Remission of our *Dom. Cipriano ascript.*
 Sins. In this respect our Christian Feast
 doth far *out go* all those which they used
 under the Law. For they could partici-
 piate but of *some* of their Sacrifices, and
 but of *Part* of them too : we participate
 even of our *Propitiatory* Sacrifice ; nay,
 of our *whole* propitiation. Whereas the
Bloud of every Sacrifice was wont to be
 poured out at the Altar, and not so much
 as one *Drop* of it was to be tasted of, either
 by the *Poeple* or *Priests* , behold saith our
 Saviour to his Disciples , you have liberty
 to participate even of the *Bloud* of my
 Sacrifice ; as this Bread is in the Room of
 my Body , so is this Wine in the place of
 my Heart *Bloud* ; and I give you this
 particular command and Priviledge, that
 ye Drink of it every one of you , though
 no such thing hath been allowed hitherto
 at any Sacrificial Solemnity. Which shews,
that

Dr. Pa-
tricks Men-
sa Myft.
cap. 4.5.3.

that our *whole* Sacrifice is fully imputed to every worthy Communicant for his forgiveness; and (as a Learned Man hath well observed) that we are fully justified by Christ from all those things, which we could not be justified from by the Law of *Moses*.

3. Thus the *Analogy* of this Sacrificial Banquet doth prove, that every worthy partaker thereof hath the strongest and most substantial reasons to hope in God firmly, and to depend upon Gods goodness and promise for his Pardon. But thirdly, the *words* of our Saviour himself do seem to argue this beyond all manner of controverſie, though the *Socinians* endeavour to *Evide* the force of them. For speaking of the *Cup*, he ſaid expreſſly, *Drink ye all of it, for this is my Blood of the new Covenant, which is ſhed for many for the Remiſſion of Sins*. Though it be granted (what the *Socinians* object) that thoſe words, *for the Remiſſion of Sins*, do immediately relate to the *ſhedding* of Christs *Blood*, which was ſpoken of juſt before; yet they endeavour in vain to conclude thence, that they have no reference to the *drinking* of the *Cup*. Nor have they reaſon enough to affirm, that Remiſſion of ſins is the fruit of Christs Paſſion only, but not the effect of our drinking, becauſe he ſaid not, *drink ye*
all

Lud. Wol-
zogenius
in Loc.

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all for the Remission of Sins ; but drink ye of the Wine that *represents* my Blood, which is shed for the Remission of sins. For, since our *forgiveness* is the certain, immediate, and necessary consequence of his *sufferings*, it will undeniably follow, that if we participate of his Blood (as I have shew'd we do) we must be supposed to partake also of that which is the inseparable *effect* of his Bloodshedding. That which brings the cause must also bring the *effect*, which is the Natural result of it: The same action, which makes us partakers of the Sacrifice *it self*, must likewise make us partakers of the *fruit* and *Benefit* of the Sacrifice: So that it matters not *how* our Saviour express the thing, as long as he express it *enough*: Since he first tells us, that his Blood was for our Remission ; and then bids us to *Drink* of that Blood ; and then assures us that our drinking thus of *Wine* is in *effect* the drinking of his very Blood, we have all the reason in the World to believe, that by our thus drinking we *obtain* Remission, and that our Lord commanded us to drink in *Order* thereunto. The truth is, Pardon of sin is the Blessed fruit both of Christs dying, and of our *receiving*: Of the former, as the meritorious *Cause* that purchased pardon for all in general: Of the latter, as the ordinary *instrument* that

that conveys the pardon to every Holy Soul in particular. The shedding of Christs Blood did procure and ratifie Gods promise of Grace to all *Mankind*; and the receiving of this *Wine* (which is the Symbol of that *Blood*) is the Seal of that promise to all worthy *Communicants*, when Christ was slain upon the Cross, he obtained this favour of God, that all Men were then put into a *salvable* condition, into a *Capacity* of forgiveness, into a way whereby they might be pardoned *actually* and *fully*, if they would not be wanting to themselves, perfect Peace and reconciliation was then *merited*; and it was merited for all that should accept of it, whether *Jews* or *Gentiles*, bond or free; for *he tasted Death for every Man*, Heb. 2. 9. He died for *all that were dead*, 2 Cor. 5. 14. Thus far the Scripture speaketh in *general* terms; but it saith nothing of *Me*, or of *Thee*, as to our particular *Persons*. We find not *our names* there; much less can we find our Names in the book of *Eternity*: All that we can do is to judge of our selves by examining our state, by fair probabilities, and rational Collection. And to strengthen our hopes, and to establish every mans humble confidence, this Ordinance was appointed; that as often as we eat this Bread, and drink this Cup

Cup of the Lord; after a worthy manner, we may be *comfortably* and *reasonably* well perswaded, that our sins and transgressions are done away. For that pardon is by this Ordinance *applied* to every one in *particular*, which before was *bought* for all *universally*; and any man that is but satisfied of the truth of his *Faith*, and of the sincerity of his *Repemance*, may go away from the Holy Table well satisfied to, that he now stands *fair* in the eye and favour of God, and so shall stand still, if he doth but hold up his goings in Gods ways, so that his footsteps do not slide back into *Sin* and *Perdition*.

I hope, that by this time I have fully proved and illustrated this matter. But yet before I let it go, I would note this one thing, that our Saviour spake *expressly* of the Remission of our sins, when he spake of the administration of the *Cup*. Neither of the three Evangelists, who have recorded the History of the institution of this Mystery, nor St. *Paul*, who hath repeated it, takes any notice of that *expression*, when our Lord spake of the distribution of the *Bread*. Indeed it is not to be doubted, but our Saviours *Body* was broken for our forgiveness; nor do I doubt but his meaning was so, when he said, this is my body which is given for
you

A Discourse of the

you (that is for your *Atonement* and *Pardon*) but that particular *expression*, touching the Remission of Sin, was used by him (for ought we know) only in reference to the Drinking of the *Wine*. Hence I infer, that for the Peace of a Mans Conscience, and for the satisfaction of his mind, that he is in an hopeful state of Salvation, it is necessary for him to receive the Sacrament in *both* kinds. Seeing forgiveness of sin is the effect of the *whole* Ordinance; seeing our Saviour seems to have a particular and *special* regard to our drinking of the *Cup*; and seeing he gives us this reason for it, because it is the Sacrament of his blood, that is for our Remission; I say, seeing that the thing standeth thus, I cannot see what substantial and solid grounds men can have to be confident of their Pardon, if they participate not of the Wine, as well as of the Bread.

If the thing were not prejudicial to the Peace of mens Souls, yet it would be impossible to Vindicate the Church of *Rome* from the guilt of Impiety, Sacrilege, and Innovation, for Denying the Cup to all the Lay-People of her Communion. For the Holy Jesus himself administred both the Bread and the Wine to his Disciples; and as He had done, he commanded them to do
also

also : nay, as if he then fore-saw, and was minded to prevent that abuse, which hath lately crept into the Roman Church, he Positively commanded his Disciples, when he reached out the Cup to them, that they should *All* drink of it ; and his Reason was this, because his Blood (of which the wine was a Figure) was now to be shed for the *Forgiveness* of *All*. So that were this argument driven home upon the Romanists, they must be brought to confess (if they will speak out) either that the Cup is to be given to Lay-people, or else that Christs blood was not shed for Lay-peoples Sins. I will not enter into that enquiry, how *many*, and *what* the persons were, to whom our Saviour spake at that time. Though some are ready to tell us, that they were only the twelve Apostles (who were then in the quality of Priests) yet this is a confident assertion, which we need not grant : For though it be said, that he sate down with the twelve, yet it doth not follow, that no more than twelve were there. It is probable, that the good man of the House, who is supposed to have been a Believer, might be there among the rest ; at least it is improbable, that the Holy Virgin, of whom he took such care at his Death, should not be with him

him at his last Supper, especially since he admitted the Traitor *Judas*. But suppose none but the twelve were Communicants, yet they were the representatives of the *whole* Church; and what he said unto *them*, he must be understood to have spoken in reference unto *All*; that every Member of his Family should drink of the Cup, as well as eat of the Bread. Accordingly was the practice of all Christians in the days of old. Wheresoever *St. Paul* speaks of the administration of this Sacrament, he speaks of *both* Elements, that they were communicated of, and this, he saith, was that, *which he had received of the Lord*, 1 Cor. 11. 21. And that the same was the usage of the times following, is undeniably clear out of the writings of many antient Fathers; both of Greek and Latine Churches, who Celebrated this Mystery as we do, which I note the rather, that I may lay open those Lyars, who, to palliate their corruptions, confidently tell poor ignorant people this Monstrous falsity, that Antiquity is on their side. This their custome of *half-Communion* is a most *Notorious* Innovation; and the general practice of it was never authorized, till that blessed Assembly of Divines (forsooth) at *Constance*, about the year

1415. and yet those very men, though they were so bold as to appoint Communion under *one* kind only, yet they were so ingenuous as to confess that the thing was *contrary to Christs Institution*, and that *the custome of the Primitive Church had been*

Licet Christus post Canam Instituerit, & suis Discipulis ad ministraverit sub utraque specie panis & vini hoc venerabile Sacramentum; tamen hoc non obstante &c. Et similiter licet in Primitiva Ecclesia hujusmodi Sacramentum reciperetur a fidelibus sub utraque specie, tamen, &c. Præcipimus sub pana excommunicationis, quod nullus Presbyter communicet populum sub utraque specie, panis & vini. Concil. Constant. Sess. 13. acknowledged by their own Caranza, Sum. Concil. p. 626.

to the contrary also: Hoc tamen non obstante, as they then declared, not withstanding all this, they prohibited the administration of the Cup to the Lay-people. But whether their Prohibition, or our Saviours Institution, and the custome of the old Catholick Church, ought to take place, let the indifferent world consider.

Indeed 'tis no news to hear of the *Dis-honesty* of the Roman Clergy; there are so many palpable instances of their soul dealing with the world. But 'tis an unaccountable injury they do to mens Souls, to defraud them of that, by a due reception whereof we receive the remission of our Sins. And though *Bellarmino*, and the rest, have taught them to come off with this Pretence, that the *whole* Christ is in each *part* of the Sacrament, and so,

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that

that the very *Bloud* of Christ is even in the *wafer*, yet this is a groundless suggestion and untruth; at least it is too *vain* an imagination for men to trust to, in a case of such vast Importance and Concernment. For they themselves do confess, that the (a) Sacrifice of the Mass

(as they call it) is

(a) *In una specie non habetur perfectè & integrè Sacrificii ratio, sed utraque necessaria est, &c.* Bellarm. de Sacram. Euchar. lib. 4. c. 22.

(b) So Alexander Alenfis, Gaspar Cassalius, and Ruardus, as Bellarmine doth confess *ubi Supr.* c. 23.

(c) *Obijcit Georgius Cassander, quòd Sancti Patres tribuunt peculiarem effectum sanguini domini, qui ex Calice sumitur. sic enim Ambrosius loquitur si lib. 3. de Sacram. c. 3. Quotiescunque bibis Remissionem accipis peccatorum, & inebriaris Spiritu. Et Cyprianus lib. 1. Ep. 2. Quomodo docemus, aut provocamus eos in confessione nominis sanguinem suum fundere, si eis militaturis Christi Sanguinem denegamus?* Id. *ibid.*

not *perfect* without *both* Kinds: (b) And some of their Doctors have declared their Opinion, that there is less spiritual benefit by *Half Communion*; and the Learned (c) *Cassander* objected justly, that the Ancient Doctors of the Christian Church laid a great deal of

stress upon the administration of the Chalice, ascribing a *peculiar* efficacy to the Sacrament of our Lords Bloud; not but that his Body is the means of our Justification too, but because our Saviour *Dignified* the Cup after a peculiar manner; saying, this is my Bloud of the New Covenant, *which is shed for the Remission of sins.* I wish therefore, that the deceived members of that Church would consider
this

this seriously : 'Twould be enough to make their Hearts ake to think, how their Hopes of the forgiveness of their Sins are wonderfully weakened by this Unchristian practice. It would be a wonder, how any of the Laity, among the Romanists, could enjoy one quiet hour in their lives, or ever go to bed in Peace and with any tolerable Satisfaction (especially such of them as are Conscious to themselves of those flagitious Crimes they have acted) did they but sadly consider what a miserable case they are in. Were there nothing else to frighten them but this, that they confidently Trust to a few fruitless *Absolutions*, which onely keep up a *Market*, but are *Deprived* of that, which, to penitent, Souls is a *Certain* instrument of Pardon.

Blessed be God, that we lye in the bosome of a Church, which administreth to all her devout children the Seals of Gods mercy according to her Lords own mind and appointment, and agreeably to the way of the Catholick Church. And as this should set all our desires upon the wing, and make us fly on every occasion to the Holy Table that our wearied Souls may find, a Resting place and Sure footing; so should it replenish us with Comfort and Joy of Heart when we go away, being fully

assured of Gods purposes of Grace towards us, and being satisfied in a good measure, that we are now in a Happy condition. 'Tis true, before men go to the Sacrament they ought to be well satisfied of Gods merciful Kindness, and gracious Intentions towards them; for this is matter of *Faith* and *Hope*, which are the things we must necessarily go upon in all our addressees unto the Father of mercies: but yet the fruit of eating and drinking here, is *Joy* and *Peace* to every honest hearted Communicant, because his Faith and Hope is hereby much the *stronger*, and built upon more *sure* and *certain* grounds. 'Tis true also, that a mans pardon is *begun* before he doth make his approaches; that is, if he makes his approaches regularly, and like a good Christian; for he must repent first of all his transgressions, and that doth *dispose* him for Gods mercy, and makes him *meet* to be a Partaker of it. We must not presume to go to the Lords Table with guilt about us, or while we are Reeking in our Sins; but Repentance must wipe our defilements off, because Christs Body and Bloud is not food for *Swine*. As the *Paschal Lamb* was not to be eaten but by persons that were pure, and clean according to the Sanctifications of the *Law*; so this Christian *Passeover*
Feast

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Feast is not to be celebrated, but by such persons as are purged by Repenance, which is the Sanctification of the *Gospel*. Yet all this notwithstanding, the *Blessed Sacrament* is an Ordinance of very great concernment and comfort to the *cleanest* Communicant : for though he hath Repented long ago, and though, upon his having done so, he hath great Reason to Hope that he is Reconciled unto God, yet this Reconciliation is as yet but imperfect *in comparison*. A man is not *fully, perfectly*, and *finally* pardoned, till he hath Ended his Life well. While we Live, we are still Transacting our business with Heaven; but do not finish our work till we dye. My Pardon is *Inchoated* upon my Repen-
tance; 'tis *completed* and irrevocable upon my Perseverance unto the *End*; but tis *Confirm'd* to me upon my due *Eating* and *Drinking* at this Solemnity. Hereby all former Grants are Ratified and Sealed *anew*; so that now we have a fair Evidence to shew for our discharge, and such an Evidence as will be valid, and hold in the day of Judgement, if we be not so Foolish as to Cancel the Deed our selves, and render our Title to a blessed Eternity *Null* and *void*, by returning again with the dog to his vomit. A Release you know may pass between Parties onely

by the *Consent* and *Promise* of the Injured Person, but when once it is committed to *Deed*, the act is then *Confirmed*; and the *Seal* which is affixt to the *Deed* makes that *Sure in Law*, with before was onely *Parol* or by *Promise*. In like manner, though our forgiveness be *Inchoated* and *Begun* upon our *Repentance*, yet it is *Continued*, *Ratified*, and *Ascertain'd* unto us upon our *Participation*; so that he who was justified, is justified still, and his *Justification* is more certain (*certitudine Subjecti*) than it was before; that is, a *Sincere Commu-*
nicant hath better *Hopes* to comfort him-
 surer grounds to go upon, more to shew
 and say for himself, more to plead against
 the clamours of his *Conscience*, more and
 better *Reasons* to be *Quiet* in his mind,
 than when he was barely a *Penitent*. To
 say the *Truth*, if he doth not *Backslide*
 and *Revolt*, he hath a certain *Title* to
 the *Kingdom of Heaven*. Upon this
 account tis every mans *Interest* to *Com-*
municate often: The longer he lives, the
 Older he grows, the more he draws to-
 wards his grave, still he should be the more
 intent upon this *Duty*, that his *Peace* and
Comfort may still receive the more *Addi-*
tions, and that his *Assurances* may be the
 more and more strong; so that by the
 blessing of God he may at last use such
 expressions

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expressions as S. Paul did (which I am
sure no Non-Communicant in the world
can with such Reason use) *I have fought
a good fight, I have finished my course, I
have kept the faith ; hence forth there is
laid up for me a Crown of Righteousness*
2. Tim. 4. 7. 8.

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CHAP.

C H A P. VII.

Thirdly, We really communicate of Christ Glorified. The Doctrine of Transubstantiation condemned as utterly contrary, to sense, Reason, and the Holy Scriptures.

So 'tis Ex-
press'd in
the Prayer
of Confe-
cration.

Church
Catechis-
me.

BESIDES that participation of Christ *Crucified* which is *Mystical*, by *Interpretation*, and *Construction* (as I have shew'd already) there is also at this Ordinance a participation of Christ *Glorified*, which is *Real*, by our being actually made partakers of his most *Blessed Body and Blood*. This is manifestely the Doctrine of our Church, that the Body and Blood of Christ are *verily and indeed* taken and received by the Faithful in the Lords Supper; and that our *Souls* are strengthened and Refreshed by the Body and Blood of Christ, as our *Bodies* are by the Bread and Wine. Now our *Bodies* receive nourishment by our actual receiving the very *Substances* of Bread and Wine; and so (according to the *Comparison*) our *Souls* also

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also do receive strength and Comfort, by actually receiving and participating of the very *Nature* of Christ. After the same manner was the Faith of the Church of *England* delivered in the beginning of the Reformation by that truly Learned and Great man Arch-Bishop *Cranmer*, in that Admirable Book of his called a *Defence of the true and Catholick Doctrine of the Sacrament*; wherein he doth often use that *Similitude*, That as the Bread and Wine Corporally comfort and feed our Bodies, so doth Christ with his Flesh and Blood spiritually comfort and feed our Souls; and he positively affirms, that by the Communion we receive spiritual food, and supernatural nourishment from *Heaven*, of the very *true* Body and Blood of our Saviour Christ, that our Souls by faith do eat his very body, and drink his Blood (though spiritually) *Sucking* out of the same everlasting Life; and that the Hearts of them that receive the Sacraments are secretly, inwardly, and Spiritually Transformed, renew'd, fed, comforted, and nourisht with Christs Flesh and Blood, through his most holy Spirit, the same Flesh and Blood still remaining in Heaven. So that according to the sense of the Church of *England*, not onely the Sacrifice of Christs Death is (in the account of God)

Sacramentally

Fol. 32, 33,
73, 100.
Et alibi.
fol. 42, 76,
84.

Sacramently *Imputed* unto us for the Pardon of sin ; but moreover the very *Glorified* Jesus, now Living and sitting in Heaven, is (in the Reality of the thing) *Actually Communicated* unto us from above, and verily received by us in the Sacrament : And the outward Elements of Bread and Wine are not onely *Signes* and *Tokens* (much less *Empty Tokens* and *Bare Signs*) of Christs Body and Bloud ; but are also the *Means* and *Instruments* of bringing the whole Christ to us ; so that his Flesh and Bloud do *Really*, but after a Spiritual and wonderfull manner, go along with the Bread and Wine, to Sustain and Refresh the *Soul*, as *They* do the *Body*.

I know very well, that I am now entering upon the Tenderest point concerning this Sacrament ; perhaps, upon the Nicest speculation in the whole Body of Divinity : Nor am I insensible how wary and Cautious Divines are, what they say, and how they unfold their thoughts of this matter. Indeed it is that, which requires of us a great deal of Consideration and Pains, aswell to *Conceive* a Right notion of it, as to *Express* it so as to make it Intelligible to *others*. But notwithstanding the Difficulty of the thing, it being so very Usefull and Necessary for the Satisfaction

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tisfaction of every mans mind , I shall take upon me to discourse of it at large, but without transgressing (I hope) the due bounds of Modesty and Truth.

To clear my way as I go from one foul mistake , we are to note, that Christ is not so present in the Sacrament as to be eaten after a *Carnal* and *Gross* manner ; neither are the Elements so changed by any act of Consecration , as to be turned out of one substance into another , out of the Substance of Bread and Wine into the Substance of our Lords Natural Flesh and Blood. This indeed is the Faith of the whole *Roman Church* , and they have Invented the word , *Transubstantiation* , to signifie and Express their Faith : and it implyeth these three things : 1. That the *Nature* and Matter of the Elements *vanisheth* away. 2. That the *Accidents* thereof (as they call it) meaning the Colour, the Smell, the Taste , the Quantity of the Elements do all *remain* without their Proper and Natural subject. 3. That Christ's *Natural* Body supplyeth the room of Bread, and that his Blood is in the Place of Wine. Now I might pass over this with quick dispatch, by referring you to a great many Learned and Unanswerable Books, which have been written against this Monstrous Error (to say no worse of it) but to save

save you the charge and pains of so much travel, I desire you 1. To Consider in general, that there are *four* things which are Infallibly able to satisfy a mans Judgement, as to the Truth or Falsity of any thing whatsoever, *viz.* The Use of our *Senses*, the Suffrage of Right *Reason*, the Authority of Divine *Revelation*, and the help of *Tradition*. And if men will pertinaciously contend for a proposition in spite of the *Concurrent Evidence* which is given against it, by *all* these Demonstrative mediums, which ought, and are enough to Convince every man, they were as good tell us plainly, that they are *Resolved* to be Infidels, or Scepticks, or to believe no more than what they themselves *please*: for stronger arguments than these four can never be offered to any.

Now thus stands the case between Us and the Romanists: they dispute for their beloved Doctrine of Transubstantiation; and to maintain the Controversie, they appeal to the Definitions of their *own* Church; that is, they will be *Parties* and *Judges* too. We plead against their Doctrine, that 'tis contrary to every Test which should govern Rational Creatures in their Sentiments. And though the very *Mentioning* of this palpable Error be enough to Expose it to *Scorn* and *Laughter*, yet
for

for the further discovery thereof, observe in *particular*.

1. How it contradicted the Testimony of our very *Senses*. We cannot conceive, but that God gave us our Senses as helps to inform our Understanding : nor can it be supposed with any Colour of Truth, that *all* men should be *Constantly* deceived in the perpetual use of their Senses, when their *Faculties* are *Good*, and the *Object* of their Sense is Adequate and *Proper* : this would be as Ridiculous and Absurd, as to say, that none of us yet ever saw the light, tho our eyes be open, and the Sun every day Appears. Now that which we contend for is as clear to our Sense, as the Sun is at high Noon. For we see it, we smell it, we taste it; we feel it (by *Four* of our Senses we find what we receive at the Communion) to be *Bread* and *Wine* : and why should we fancy ourselves deceived in this case, more than *S. Thomas* was when he put his *finger* into our Savjorus *Side* ? why should not *we* be satisfied by so *many* of our Senses, that it is Bread and Wine, when *He* was convinced by his bare *Touch*, that it was his Lord and his God ? Upon two accounts it is impossible for Considering men to think, that a Fallacy can be put upon us in this matter. For 1. should we Suppose the Omnipotent power of God could

could turn Bread into Flesh, the *Species* of Bread remaining *still*, yet it would not at all *answer* that great *End* for which Miracles have been ever wrought; and therefore it is not Reasonable for us to believe that God *would* do it. It would be indeed the *Greatest* of all Miracles, and infinitely beyond that which our *Saviour* Himself did, when he turned *Water* into *Wine*; for there the Colour, the Taste, the Smell, the Operation of Water was changed as well as the Substance. And as it is not in the least probable, that every the Meanest *Priest* should every day do a *Greater* Miracle than ever our Lord himself did, so it is not in the least Credible, that God Himself would do a Miracle but to *convince* men of Some Necessary and Important Truth. Should he do a Miracle for no other end but onely to shew his *Power*, of necessity it must ~~must~~ be *Seen*, it must be *shewed* in some sensible instance; for otherwise it could not be a *Demonstration* of his Omnipotence. But God never yet did any Miracle for the *Miracle-sake*, but that thereby he might *Attest* the Truth of some *Doctrine*, and might *Convince* men of Something, which they could not well be convinced of, *but* by Gods setting his own *Seal* to it after that manner. For which reason all Mi-
racles

acles have been still *Apparent* and *Open* to the *Senses* ; and 'tis Necessary they *should* be so , because they would be of no *Use* were they not *perceived* ; neither could they *prove* any thing, unless they themselves were *Manifest* : And if we reckon up all the Miracles that ever were done in the world from the days of *Moses* to the times of the Gospel , we shall find, that instead of being *Concealed* and *Hid* from men , they have been always *Exposed* and made *Plain* to mens *Senses*. Now this doth utterly baffle the groundless pretence of Transubstantiation : for that Doctrine supposeth God to do the *Highest* Miracle that ever was done , to no *Necessary* purpose ; neither to edifie *Us*, not to shew *Himself* ; and how can we think, that he will make Wonders and his Power *Cheap* , and with an Almighty hand alter the Course and Nature of things so as not to *Glorifie* himself, nor to do *Us Good* by so doing ? This would be a Miracle , that could not in any wise serve the *Ends* of all Miracles ; and it becomes us not to believe that the All-good , and All-wise God will deceive *four* of our Senses at once to no End at *all* , since it hath been all along the method of his Providence to satisfy All our Senses for the *Best* purposes.

But

But this is not all : there is secondly a Worse thing behind yet, The Romanists by crying down the Credit of our *Senses* give Atheistical Spirits, and all that are Enemies to our Religion, advantage and Arguments to *Discredit* all the Doctrines of *Christianity* : and therefore their Hypothesis is so far from being Believed, that it is to be Condemned as *Impious* and *Scandalous* in the Highest degree. For, if when our Senses tell us, this is Bread, and this is Wine, we may not *Trust* our *Senses*, Ill men will presently draw thence this Natural Conclusion, that they have no Reason to give credit to *any* Article of the *Christian Creed* ; especially if the Church of *Rome* be *Infalible* in this definition, *that mens Judgements must not be governed by what they See or feel*. The credibility of the whole *Gospel* dependeth *Originally* upon the Testimony of *Sense* : and we therefore believe the Evangelical tidings to be *True*, because we believe they were *Preached* by the most Holy *Jesus*, and were *Attested* by *God* himself, who by working wonders Confirmed the Doctrines which were taught by his Eternal Son. Now if men over-rule the Evidence which is given by *Sense*, I would fain know how the Subtilest Romanist can prove, that there was such a one as *Christ* in the world ;

world ; or that he was not a meer *Phantasm* (as some Hereticks thought of old ?) Or how can they make it credible upon Sufficient grounds , that Christ Preached some of *those* things ; which the Papists themselves believe ? or that he Confirmed his Doctrine by *Miracles* ? They must at last come to *this* , that competent witnesses *heard* him deliver those Doctrines , and *saw* his works : and to all this any Infidel may answer , that according to their *Principle* , mens Senses may be *Deceived* : and if we may not believe our *Own* eyes (as they say , we must not) what reason is there to believe the Senses of *Others* ? and if *All* may be mistaken , how can it be made appear , that the History of the Gospel is not a *Dream* , a *Fancy* , a *Fable* (as one of the Popes did upon a time call it ?) The Holy Apostles proved the Truth of Christs Religion , by the certainty of their *Senses*. So S. *John* , 1. *Jo.* 1. 1, 2, 3. That which was from the beginning , which we have *heard* , which we have *seen with our Eyes* , which we have *looked* upon , and our *Hands* have *Handled* of the word of Life , (for the Life was made *Manifest* , and we have *seen* it , and bear witness , &c.) that which we have *Seen* and *Heard* , declare we unto you. The Expressions are

ingeminated to shew the *Truth* and *Certainty* of Christs being in the *Flesh* : and this certainty is proved by the *Testimony* of their *Senses* : which undeniably argues, that such a *Testimony* is to be *taken*, when the *Organs* of Sensation are rightly *disposed*, and the *Object* is *suitable* to the Faculty. Briefly ; the *Resurrection* of Christ from the Dead, is the *fundamental* Article, upon which many others do depend ; for *if Christ be not risen, then is our Preaching in vain, and your faith is also vain.* 1. Cor. 15. 14. Now Christ *himself* appealed to the *Senses* of his Disciples, to Convince them that he was *Risen indeed*. As they were frightened at his appearance, and fancied that it was a *Ghost*, to Satisfie them to the Full, *Behold*, said he, *my hands and my feet*, that it is I my self ; *handle me, and see*, for a Spirit hath not *Flesh* and *Bones*, as ye *see* me have, S. Luke 24. 39. Now if they had reason to conclude, that it was their Master indeed, because they *heard*, *saw* and *handled* him ; why may not we aswell believe and conclude, that this is *Bread* and *Wine* indeed, when we *see*, and *taste* and *smell*, and *feel* it to be so ? The Apostles had the *Testimony* but of *Three Senses* ; we have the *Testimony* of *Four*, and if *our Senses* must not be belie-

believed, then not *theirs* neither, and then what becomes of our Christian Religion?

2. Methinks all thoughtful men should *mistrust* that cause, which to secure it self from the danger of a Shock, *blinds* their eyes, and befools them into such absolute *Bondage*, that they must be obliged to believe, that snow is Ink, and that Ice is fire. But besides this, secondly, nothing can be more contrary to *Reason*, than the doctrine of Transubstantiation. *The Spirit of man is the Candle of the Lord*, saith Solomon, Prov.20.27. and 'tis senseless to imagine, that when God set up this luminary in our hearts, his meaning was, that we should mind it no more than as if we lived in utter *darkness*, or that it should be less useful to us than the light of a *Glow worm*. Now first this is a certain principle of *Reason*, that a man can have but *one* body, and so we are to conclude, that Christ himself had no *more*. But if that which he gave to his Disciples was his very *Natural* Body, consisting of so many organical parts, then had he *more* Bodies than one (even as many as there were Morsels) because it is *supposed*, that every Disciple received the body of Christ *entirely*. Now this is an imagination which the *greatest Hereticks* yet never durst to defend. Some indeed held of

old, that Christ had no real Body *at all*, but only an *imaginary*, and *Phantastick* being, which was a delusion of mens senses; so the followers of *Simon Magus*, the Marcionites, and others did fallly maintain. But that he had *more* than *one* natural Body (properly so called) *none* did ever affirm. And yet this is the consequence of the Romish Doctrine of Transubstantiation. For either his Natural body is not in the Wafer *at all*; or else it is not there *wholly* and *entirely*; or else it must be supposed to be *multiplied* proportionably to the number of the consecrated Wafers: And hence it must follow of necessity, that as at the institution of this Sacrament, Christ had some Bodies which were *not* Crucified (for the Supper was *before* the Passion, and that body which every Apostle did eat was *never* Crucified) so still that Christ hath an *indefinite* number of Bodies, even as many as there are *Communicants* in the whole World: And then where shall we find that *one* man Christ Jesus, that St. Paul speaks of *Rom. 5. 15.* the gift of grace hath abounded unto many by *one man Jesus Christ*.

Again, Secondly these are certain and Eternal principles of *Reason*; that one and the same body can be but in one and the same Place at once, as my body cannot be here and at the *Indies* in the same moment

ment (for then it would be *one* Body, and yet not one at the same time.) it is certain by reason that a body must have *Parts*, divisible and *distinct* the one from another, as every humane Body hath a Leg distinct from the arm, and the head distinct from the trunk (for else it would be a body, and *not* a body.) A body must be *Circumscribed* and *limited* to a determinate space proportionable to its dimensions (for else it would be a *finite* and yet an *infinite* substance.) A body cannot be broken into *pieces*, and yet remain *entire* (for then it would be *whole* and *not* whole.) These and the like are *everlasting* and *certain* principles, which all men that will obey common reason must agree in; and they are taught us both in Christian and Heathen Philosophy as *common* Notions and Maxims, as *fixt* and *clear*, as that *one* and *one* makes *two*: So that to contradict these principles is to tell Mankind, that they are all *mad-men* and *fools* that are not able to tell their *Fingers*. And yet these principles are contradicted by the Doctrine of Transubstantiation, which is made up of I know not how many impossibilites, which we can no more reconcile to reason, than we can prove that the same proposition is both true and false in the same respect; and that man, who believes

believes that Doctrine, must believe the grossest and most palpable contradictions. For according to this rate these monstrous *Absurdities* will follow; that Christs Humane flesh is Circumscribed in Heaven (as every body must be confined to a certain place) and yet at the same time is in millions of places here on Earth, and yet *one* Body still: That it is *whole*, and yet is *broken*: That it is *divided*, and yet is *entire*; that it is *entire* in every Wafer, and yet if you break those Wafers into a thousand particles, that the body of Christ is *one* still, and *whole* in every the least *particle*: That tho there be feet, and hands, and head, and many other constituent and integral parts in Christs body, and tho all these parts are the one *without* the other, and *by* the other, and *distinct from* the other, yet that all are so *jumbled* and *crowded* together into a *point*, that whosoever eateth but a *piece* that is no bigger than a *Pins point*, eateth *all* and every *part* of Christs body: And many more such *contradictions* there are, so wild, so irrational, so inconsistent with common sense, that 'tis as tiresome to count them up, as to tell the number of the Stars.

Further yet, Thirdly, we find by *experience*, that what we eat and drink at the

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the Communion, doth serve for *Nourishment*, * it recruits the spirits, and helps to repair the expences of Nature; and they tell us of King *Lewis*, that he lived 40 days together onely by the food which he had from the Holy Table; and without question any man may sustain himself a Considerable time onely by the use of the Sacred Viands, provided he receive a Convenient Quantity. Now we desire a *Rational* answer to this *Inquiry*, what is it that *nourisheth* a man in this case? If they say, it is Christs Body and Bloud, *Naturally* understood, and Corporally taken; it is *Blasphemy*; for then it may feed a *Reprobate* aswell as a *Saint*; and a *Jew* aswell as a *Christian*: nay, what if some *Unclean Beast* should happen to light on it? The Consequences thereof would be such, are as enough to strike the Heart of any good Christian with *Horror*, but to hear them *mentioned*. If they say, it is the *Species*, the *Accidents* of Bread and Wine that nourisheth, *without* the *Substance* of either, it is down right *Non-sense*: And they were as good say, that a Body can be sustained with a *shaddow*; or that a man may Live upon a *shew*, which is not so much as *Air*; or that he may be fed by *Dreaming*, specially if he Dream as *Pharaoh's Baker* did, of three *Baskets*

εὐχαρισ-
τίας
τεσθλῶ,
ἡς ἡς αἰ-
μα καὶ σὰρ-
κα καὶ
μελαβο-
λῶ τεσθ-
λας
ὑμῶν.
Justin.
Mart. Apol.
2. Quomodo
dicunt car-
nem in cor-
ruptionem
devenire, &
non percipe-
re vitam,
quæ a cor-
pore Domini
& Sanguine
alitur?
(Subaud.
Symbolico)
Irer. adv.
Heres. l.
4. c. 34.

upon his Head, full of all manner of *Meats*; or that he may Quench his Thirst, and Refresh his Spirits, only by *Looking* upon Grapes; nay, though he mistake *Paint* for *Reality*, as those Birds did which flew to the *Picture* of a Vine which *Zenxes* had drawn, supposing that they were *Natural* and *Real Clusters*. Either they must grant that to be Bread and Wine which they *feel* in their *Stomachs*, and find *Refreshment* and *Strength* from, or else they must say, we Trust too much to *Sense* and *Reason*; and then they cannot *blame* us, but by *allowing* sense and Reason to be on our side; a *Crime*, which I wish all *Romanists* were guilty of in every Particular.

To all which I add in the 4th. Place, that the outward parts of the Sacrament are Subject to many *Alterations* and *Changes*, which without Loathsomeness and *Abhorrence* we cannot conceive to be incident to the Blessed *Body* and *Bloud* of our Redeemer, the Lord of Glory. The *solid* part is torn in pieces with our *Teeth*; and if men have stronger *Stomachs* than the *Capernaïtes*, who could not away with the thoughts of eating *Humane* Flesh; or if they can endure to go beyond the *Cannibals*, who were wont to eat their *Enemies* Flesh only; yet we have Reason

to

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to wonder, how they can relish the thoughts of out going the most *Barbarous Pagans*, who ever had more *Reverence* and *Veneration* for that they *Worshipt*, than to *Devour* such things as they took to be *Deities*. Yet thus the Romanists do not stick to do; for which reason *Averroes* would not become a Christian; but when he saw some of that denomination to Eat that which they *Adored* as their *God*, he cryed out with Indignation, *Let my Soul rather venture its Lot, and take its portion with the old Philosophers*. Again; the Bread may grow *Mouldy*, may *Corrupt*, may breed *Worms* and *sink*; for which cause *Hesychius* tells us of some Christians formerly, that their custome was to *Burn* the Remaining Surplusage of the Sacrament. Nay it may be stoln away by a *Mouse*, as sometimes it hath been since People came to be so Superstitious as to *Reserve* it; and to *secure* it from the like chance, and from the *Vermine* teeth, the Romanists are wont to keep it shut up close in a *Pix*. So also the *Liquid* part in the Cup, may *Intoxicate* the Brain, being immoderately taken; it may be *prickt* and become *Eager* through negligence; and many accidents more 'tis Subject unto, which without *abomination* we cannot conceive can happen to the Holy *Bloud* of our Saviour. Nay,
both

*Hesych. in
Levit.*

Bellarmin. de
Euch. lib.
3. c. 24.

both the outward Elements may be mixed with *Poyson*; and *Peter Martyr* well objected against the *Papists* (neither doth *Cardinal Bellarmine* positively deny the truth of the Stories) that Pope *Victor* the 3^d. and the Emperour *Henry* the 7th. were both of them *poysoned* with the Sacrament. In a word; our Saviour himself hath told us, *S. Matth. 15. 17.* that whatsoever entreth in at the mouth, goeth into the Belly, and is cast out into the Draught. *Origen* doth positively affirm

Quod si quicquid ingreditur in os, in ventrem abit, & in secessum ejicitur, & ille cibus qui Sanctificatur per verbum Dei, perque obsecrationem, juxta id quod habet materiale, in ventrem abit, & in secessum ejicitur --- Et hæc quidem de Typico Symbolicis, corpore: Which a little before he calls five several times, Bread, and the Bread of Lord. Origen. in Matth. cap. 15.

the same thing of the Sacramental Bread: though *Bellarmin* doth onely trifle upon the Argument, interpreting it of the Corruption of the Species or Accidents onely; that is of

Nothing, or of things without matter and Substance, which is as good as nothing. The truth is, the Learned Jesuite was not able to answer this objection; and therefore he tells men, that they should stop their ears at it, and say nothing to it. But let them endeavour to Shuttle it off what they can; it is a most Horrid Conclusion which followeth their Principle of Transubstantiation; which renders the Principle

Bellarmin. de
Euch lib. 1.
cap. 14.

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ciple it self highly *wicked*, and *Blasphemous*, as well as *Unreasonable*.

3. But yet did the Holy *Scriptures* say expressly, that what we taste and see at the Lords Table is the very natural Flesh and Bloud of Christ, we ought rather to *disbelieve* our senses and reason too, than *contradict* the Word of God. But *they* speak nothing to this purpose, but do plainly say and argue the *contrary*: and this is the third thing which we justly blame the Romanists for, that they will not suffer the *Scripture* to determine the point between us, though it be a Book which *They* acknowledge as well as *We* to contain the Word of God, and which one would think should be judged a *certain* Rule of Faith, and of *sufficient* authority to oblige every Christians Judgement to *Acquiesce* by.

Now 1. as touching the Body of Christ, the *Scripture* tells us, that it is *gone up into Heaven*, there to abide till the day of final Judgement. To this purpose *S. John* tells us chap. 14. and 16. that Christ spake to his Disciples before his death, telling them that he was about to *leave* them, and to *depart* from them, that he was going his way to the *Father*, and was *leaving* the world. Which expressions must necessarily be understood of

of his *Bodily* absence, that his Humane Nature was to be no longer here *below*, or else the *sense* would be *Impertinent* and to no purpose. For his design was to *Prepare* the minds of his followers, that they might not be *dejected* at his *departure*, nor surprized with it: And to that end he told them of it *before hand*, and assured them withal, that in *lieu* of his *Corporal* presence he would give them his *Spirit*, to be with his Church to the end of the world. Now to what purpose were these Expressions and Promises, if he was to be with them still in *Person*, and if his Body was to be handled by them *still*, at the *Sacrament*? The Poor (said he) ye have with you always, but *Me ye have not always*, Matth. 26. 11. This is *contradicted* by those of the Church of *Rome*, for they say, we have him with us *still*, even in his *person*, though he be not visible to our eyes, nay, they pretend to have him much *better* than the *Jews* had, for they *saw* him, and *heard* him, and *touched* him only, but *these* pretend to *eat* him too, and to take him down into their very *Stomachs*. And S. Peter speaking of him affirmed, that he was in *Heaven*, and *there* was to be *until the times of Resurrection*, Act. 3. 21. In respect of his *Body* he is at the right hand

hand of God in *Heaven*; and thence we look for him saith *S. Paul*, *Phil.* 3. 20. not in the *Sacrament*, on the *Patin*, or in the *Chalice*, but we look for him from *Heaven*, at the general Resurrection. Lord! what can a man in his wits collect out of all these *Texts*, but this, that though Christ be with us by his *Spirit*, yet he is at such an infinite distance from us in his *Humane* nature, that till the end of all things we cannot have so much as a *Glimpse* of him, unless Heaven be opened to us by a *Miracle*, as it was to *S. Stephen*? Men were as good take the Holy Writers by the Throats, and with violent hands keep them from speaking at all, as dispute against such plain and Full Evidence, touching the absence of our Saviours Natural Body.

And then secondly, as touching that which we take into our hands at the *Sacrament*, the Scripture still calleth it *Bread* and *Wine*. At the institution our Lord pointed to the contents in the Cup, and termed it the *fruit of the Vine*. And so he is said to have taken *Bread*, to have blessed it, to have broken it, and to have given it to his Disciples, requiring them to eat it; meaning plainly, that which he took into his hands, and that was *Bread*. *S. Luke* calls the Distribution of the *Sacrament*, the breaking of *Bread*,

Bread, *Act*. 2. 42. And *S. Paul* says, 'tis *Bread* which we break, *1 Cor*. 10. 16. that we are Partakers of *Bread*, *vers*. 17. and that as often as we eat of it, we eat of *Bread*, *1 Cor*. 11. 26. whence it appears, that 'tis *Bread* *after* Consecration as well as *before*; though the *Use* and *Condition* of it be changed, so that by it the *Body* of *Christ* be communicated to us, yet the *Nature* and *Substance* of it is the same still, even *Bread*, as the *Scripture* calls. For 'tis an eternal truth that where things are of a *Different Nature* (as bread and flesh are) the one cannot be said to be the other with any *Propriety* of speech; as *Bertram* rightly argued, that nothing is more absurd, than to call bread, flesh; or wine, blood, without a *Figure*, for 'tis as absurd as to call a Man an Elephant, or a Fish a Scorpion. Either then it is not *Bread* (and then the *Scripture* deceives us :) or if it be *Bread*, it is not *Christ's Natural Flesh*, (and then the Church of *Rome* consens us; and there is the point.)

Bertran. de
Corp. &
Sang. Dom.

The utmost that they can pretend from *Scripture* is, that one expression, *this is my Body*: and will you not (say they) believe our Saviour *himself*? Yes we do firmly believe that to be true, which our Saviour did mean, but the que-

question is, what his meaning was? Now, that those words are not to be taken strictly, and according to the *first* Sound of them, will be clear from these following considerations.

1. That before men grew *Hot*, and *Angry*, and *Magisterial* about this matter, several Doctors even of the *Roman* Church could not find, that our Saviour meant any thing of *Transubstantiation* by that Phrase. That Doctrine was defined first at the *Lateran* Council, a little above 400. years ago; and yet *Scotus* and *Cameracensis* (who lived after that Council) did hold, that without the Churches *Declaration* there is no place of *Scripture* which forceth men to believe *Transubstantiation*. Nay *Bellarmino* himself confesseth the thing to be *Probable* enough (which those Doctors said) and by this 'tis manifest, that in their *own* opinion Christs words may be allowed to bear a very *doubtful* sense; so that had it not been out of pure respects to the Declaration of their Church, probably they would have been contented, that those words at the Institution *should* have born such a construction, as would not have *shook* the Reason of men so notoriously.

Bellarmino.
de Euch. lib.
3. c. 23.

2. If we frame notions of things just according to the *clink* of a *Phrase*, we must

must needs entertain very strange apprehensions of our Saviour himself; because he is usually called a *Lamb*, a *Lyon*, a *Shepherd*, a *Rock*, a *Door*, a *Way*, a *Vine*, and the like.

3. As Christ saith here, *This is my Body*, so in *Joh. 6.* he saith also, that he is the *Bread of life*; and that his *Flesh*, is *Meat*; and his *Bloud*, *Drink*. He speaks as plainly and positively in the *one* place, as he doth in the other. Now if men affirm, that the bread is changed into Christs *Flesh*, because Christ saith positively, *This is my Body*, they have equally the same reason to affirm, that Christs *Flesh* is turned into *Bread*, and his *Bloud* into *Drink*, because he said as positively, *My Flesh is meat indeed*, and my *Bloud Drink indeed*. A latitude must be allowed to be as to the *sense* of those expressions, or else men must fall into a Labyrinth of absurdities and contradictions, which they can never wind themselves out of by the help of any clue.

4. If we observe what our Saviour said to the *Capernaïtes* upon the like occasion, we cannot but conclude, that his meaning at both times was mystical. The story we have in the 6th. of *S. John*; verily, verily (saith our Lord) except ye eat the *Flesh* of the Son of man, and drink

drink his blood, ye have no life in you, *vers.* 53. This seem'd a very Harsh expression, because they conceived (as the Romanists do now) that Christ intended his Flesh should be torn in pieces with their Teeth, and that his Natural blood should be suckt out of his veins with their mouths. The bare apprehension of this matter turn'd their stomachs, so that they were scandaliz'd presently and fell off from him. Therefore to rectifie their mistakes, he expounded himself, telling them, that they were not to understand him in a literal and carnal sense; no, *the words that I speak unto you they are Spirit, and they are life, vers.* 63. meaning, that he spake Mystically, and that they were to interpret his words after a Spiritual manner, and of a Spiritual and Divine way of feeding upon him, and so we feed upon Christ, who laughd at the Doctrine of Transubstantiation; and so all good Christians fed upon him for many hundreds of years, before that Doctrine was dreamt of, or thrown about, to debauch and intoxicate the world.

So that
place was
under-
stood by
the Anci-
ents.

C H A P. VIII.

The Doctrine of Transubstantion inconsistent with, and contrary to the Doctrine of the Primitive Church. Proved by five Observations touching the common sense of Christians in the most ancient times. A short account of the Doctrine of the Church in succeeding Ages, till the twelfth Century.

3. **T**Is true, the Papists are wont to crack of *Tradition* and *Antiquity*, as if all the ancient Fathers of the Catholick Church were on their side. And nothing hath prevailed more with ordinary people to turn or continue Papists, than an opinion, that Transubstantiation was all along the Faith of the Christian Church. I confess I wonder much that *common* people will pretend to be judges in this case, when they understand little of Greek or Latine, much

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much less have skill to tell, which of the Books, that are ascribed to the Fathers, are *Genuine*, and which are *suppositions*. But alas they are taught by their leaders to believe any thing, and to talk by *Rote* like a sort of men among *our selves*, who are readily perswaded to act any thing that is for the *Cause*, for the *Cause*, for their darling and dearly beloved *Cause*, though they venture their *Necks* and their very *Souls* for an *evil* cause sake.

Therefore to clear this matter fully, we will once for all *try* the point by unquestionable authorities, and examine particularly what the sense of the Christian Church was, chiefly in the Primitive times, and *ex abundanti* in the times *following* : And I am foully mistaken, if we do not find, upon the whole enquiry, that Tradition (which the *Romanists* brag of so much) is plainly *against* them for above a thousand years.

In the prosecution of this thing, I beg leave to go a little out of the *common* rode, not to trouble my self with an endless fatigue of collecting a world of sentences out of the Fathers (a course, which tho it be proper enough for a Disputant, yet may be liable to a great many Cavils.) I shall rather chuse to argue from some *observations* that may be made upon those

Controversies the Ancient Church had with *Infidels* and *Hereticks*, which will evidently shew the sense of the Ancient Christians, as to the point under our hands : for this is certain, that we can never *better* learn the sense of the Ancient Church, than out of their *Disputations*, especially when they go upon the *same* grounds, and use the *same* way of *Argumentation*.

• 1. Now, first, it is easie to observe what the sense of the Ancient Church was, as to the eating of Humane *Flesh*, and the drinking of *Bloud*. The *Pagans* were wont for a long time to throw this in the teeth of the Primitive Christians, that they celebrated *Thyestean* banquets, and stories ran about, that at their sacred Assemblies they killed a Child, and then junketed together upon the tragical dish. The Christians granted, that the feasting upon Humane Flesh and Bloud was a most *Barbarous* and *Flagitious* crime, but they proved themselves *Innocent*; they abominated the very thoughts of any such detestable practice, and in all their Apologies they declared their utter *Abhorrence* thereof : so *Justin Martyr* in the Age next to the Apostles: then

Tatian ; after him

Justin Martyr λογ. πρὸς Ἑλληνας 2. Apolog. 2. *Tatian*. Orat. cont. Græc. p. 162. *Athenagor.* legat. pro Christian. p. 4. 35, 36. &c. *Theophil.* ad Autol.

Athenagoras, and *Theophilus* the Patriarch of *Antioch*. After these,

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these, *Tertullian* ; after him *Origen* ; and after him *Minutus Felix*.

lib. 3. p. 119. 126. *Tertullian*. Apolog. cap. 9. *Origen*. cont. Cels. l. 6. p. 302. *Minut. Felix* in Octavio.

For an hundred years together were the Primitive Christians busie in vindicating themselves from that *Atheistical* and *Savage Practice* (as *Theophilus* calls it) of eating mans flesh. And to make this evidently appear, the ancient Christians did appeal to their very *Enemies*, who could not but know, that some Christians were wont to refrain from all flesh *whatsoever* ; that *none* of them would taste of that which was *strangled*,

Τὸ ἀδελφόν
τοῦ Χριστοῦ
ἐμὲν ἀποφάσσει,
&c. *Theop.*
ad Autolyc.

or which was destroyed by a wilde Beast, or which dyed of it self; nay, that they were so very Nice in these times, that they

Tantum ab Humano sanguine cavemus, ut nec edulium pecorum in cibis sanguinem noverimus. Minut. Felix p. 34. Denique inter testamenta Christianorum, botulos cruore distentos admoveris certissimi scilicet illicitum esse penes illos &c. Tertull. Apol. c. 9.

would not eat any thing (not so much as a *Sausage*) that was mixt with *Bloud*. Now to argue hence : Can it be credible in the least, that they would have made such *Apologies* for themselves, had they believed that they did constantly eat of *Christs Natural Flesh*, and drink of his *Natural Bloud* in the Sacrament ? With what faces could they then have pleaded as they did ? What an Argument would they have given the Heathens *against* Christianity ? How soon

N 3 would

Tertulian
ubi Super.
Athenagor
leg. pro
Christianis
p. 39.

would the *Pagans* have given them the *Lye*? What *Hypocrites* would they have been rendred, in pretending that they durst not taste of the flesh and blood of men (no not of *Cattle* neither) if all the while they were Conscious to themselves, and were perswaded, that they fed daily upon the *Flesh* and *Bloud* of *Jesus*? Nor was it possible for them to have *concealed* this matter; because the *Heathen* Inquisitors every day apprehended their *Servants*, who for fear of Torments and Death *discover'd* the Secrets of their Religion; and they would certainly have discovered *this* too, had they been taught by their *Pastours*, that Christs *Flesh* and *Bloud* were received at the *Sacrament* after a *Corporal* manner. And to this purpose serves that memorable and apposite Story of the Confession that was made by *Sanctus* and *Blandina* at their *Martyrdome* in the early times of Christianity. The Story is related by *Ireneus*, and (though it be not to be found in those Works of his that are extant, yet) it stands upon record in the Comments of *Oecumenius* upon *S. Peter*; and *Albertinus* and others have taken particular notice of it, because it is a most evident Testimony in this case. 'The *Greeks* (saith this Author) having apprehended some *Servants* that did belong to 'the *Christian Catechumeni*, and endeavouring

Albertin.
de Euchar.
l. 2. c. 3.

'vouring by force to understand from them
 'some of the secrets of the Christians, those
 'Servants had nothing to tell, so as to grati-
 'fy their Tormentors, but this, that they
 'had heard their Masters say, how that
 'the Divine Communion was the Bloud and
 'and Body of Christ, they supposing the
 'meaning to be, that it was properly bloud
 'and flesh. The *Pagans* upon this taking it
 'for granted, that the Christians celebrated
 'such [barbarous] Mysteries divulged it
 'presently among the rest of the *Greeks*,
 'and by tortures compelled *Sanctus* and
 '*Blandina* the Martyrs to confess the truth.
 'Hereupon *Blandina* presently dealt freely
 'with them, and said, How can Christians
 'endure the thoughts of doing this (the eat-
 'ing of the flesh, and drinking of the bloud
 'of Christ) seeing that for exercise (or Dis-
 'cipline-sake) they Refrain from several
 'sorts of flesh, that are Lawful to be eaten?
 Now several things are observable from this
 Relation. First, that this suggestion was
 originally grounded upon *Hear-say*. Se-
 condly, that these Servants did belong to
 such Christians, as were meer *Novices* in the
 faith, Candidates as yet for *Baptism*, not in-
 structed well in the nature and meaning of
 this *other* Sacrament. Thirdly, that they did
 utterly *mistake* too the sense of their Masters,
 and perhaps were *willing* to tell a fable for

their own *Security* sake. Fourthly; that what the *Pagans* concluded hence was a perfect *Calumny*, and an *Unjust* charge against the *Christian Church*. And to make this evident to all the *World*. Fifthly, the *Holy Martyrs* argue from a custome that many *Christians* then had, of abstaining from *ordinary* flesh-meats, when they were not bound to such abstinence by any *Law of Christ*; so that 'twas *impossible* for them to conceive, that they did eat of the very *Flesh* of their *Saviour* (much less that they should be so *Barbarous*, as to drink his *Bloud*) in the *Sacrament*. This therefore is enough to make it clear, that the old *Christians* in the *Apostolical* and most *Primitive* times did not so much as *Dream* of the *Doctrine* of *Transubstantiation*, and 'tis a most *Ridiculous* thing for any man to think otherwise.

2. It is observable, that the *Ancients* were wont to prove the *Truth* of our *Lords Incarnation*, from this known and receiv'd *principle*, because the *Bread* and the *Wine* at the *Sacrament* were *Tokens* and *Representations*, the one of his *Body*, the other of his *Bloud*. Some *Hereticks* there were of old, who would not own that *Christ* took indeed *Humane* flesh of the *Holy Virgin*; nor that he *really* suffered, or rose again; but they taught their *Disciples* that all this was nothing but a *Shew* and *Phantasm*. This *Heresie*

was

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was broached in the days of the *Apostles*, ¹ Jo. 4. 3. and was afterwards propagated in a great ² Jo. 7. many places by that Arch. Heretick *Simon the Sorcerer*, and by *Saturninus*, *Basilides*, *Valentinus*, *Marcion*, and divers more. Now against these Hereticks the Catholick Doctors Ignat. Ep. argued from a *known Principle* of Christianity, viz. that the Bread and Wine in the Eucharist were *Sacraments*, *Figures*, and *Representations* of Christs Body and Blood. This was

Tertullians Argument,

that when Christ took and distributed Bread among his Dis-

ciples, he made it his Body by saying, *This is my Body*; that is the *Figure* of his Body (said *Tertullian*.) And hence he concluded that our Lord had indeed a *true and real* Body, because the

bread was a *Figure* of it. For a *shadow* must be the shadow of some *Substance*, and an *Image* must be supposed to represent something that is *Real*. In like

manner *Origen* grounded an Argument against those Hereticks upon those words of *S. Paul*, that the *Bread and Cup of blessing is the Communication of Christs Body and Blood*; whereupon he asks the Question, that

Panis & Calicis Sacramento jam in Evangelio probavimus Corporis & Sanguinis Domini veritatem adversus Phantasma Marcionis. Tertull. ad Marc. l. 5.

Corpus sum inuisibile [panem distributum] fecit, hoc est corpus meum dicendo; id est, Figura Corporis mei. Figura autem non fuisset, nisi veritatis esset corpus. Caterum vacua res, quod est Phantasma figuram capere non posset. Tertull. adv. Marcion. lib. 4. where note, that he calls it Bread, when it was distributed; after Consecration.

Quod si, ut obloquuntur isti, carne destitutus erat, & exanguis, cujusmodi carnis, cujus corporis, & qualis tandem Sanguinis Signa & Imagines & panem & poculum ministravit? Origen. Dial. 3. where note again, that Origen called it Bread, when it was administred.

that if Christ was (as they said) *destitute* of flesh and blood, of *what* flesh, of *what* Body, of *what* blood, was that Bread and Cup, the *Signes* and

Images, which Christ administred? Some of those Hereticks *foresaw* the strength of this Argument; and therefore that they might not *Confute* their own Principle by their *Prædice*, that they might not seem to grant the *Reality* of Christs Humane Body by receiving the *Symbol* and *Sign* of it, we are told by *Ignatius* the *Martyr* (who

lived in the Apostolical age) that they would not receive the *Sacrament*, because they would not *Confess*

Ἐυχαισίας ἢ προσευχῆς ἀπὸ χόρ-
ται διὰ τὸ μὴ ὁμολογεῖν τῷ ἑυχαι-
σίας σάρκα εἶναι τὸ σωτήριον ἡμῶν, &c.
S. Ignat. Ep. ad Smyrναeos.

the Eucharist to be the flesh of our Saviour which suffered for our Sins, and which was raised again by the goodness of the Father. Undoubtedly the Holy Martyr meant, that they would not own the Bread to be the *Sign* and *Figure* of Christs Body (as all Catholicks then believed.) For the Question was, whether our Saviour lived, and dyed, and rose again in a *true* Humane Body? The Church proved that he did so, because he appointed bread to be the *Figure* of his Body

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Body. But had they believed the Doctrine of Transubstantiation, it would have proved that Christ had a Body, which was made of *meal* (not of the substance of the Virgin) a Body which did *not* suffer upon the Cross, *nor* Rise again; but it would never have proved, that which the Catholicks contented for; and so they would have *Lost* the Question in hand, and made

themselves *Ridiculous* to their Adversaries. Seeing then the Church in those times believed the bread to be the *Fi-*

gure and *Image* of Christs Body (as *Tertullian* and *Origen* affirmed, and *S. Ignatius* meant) it is *Nonsense* to conceive, that they believed it to be his very *Natural* Flesh. For how can it be the *Figure* of a thing, and the very *real* thing too? How can I call this the *Picture* of Christ, if I believe it to be Christ *himself*? How can

I say, it is the *Image* of his Flesh, if it be the very *Same*? This doth evidently shew, that the Ancient Church did not in the least *imagine*, that the bread is turnd into his very natural Body.

Si propterea Corpus sibi finxit quia corporis carebat veritate, ergo panem debuit tradere pro nobis. Faciebat ad vanitatem Marcionis ut panis cruci iungeretur.
Tertull. adv. Marcion. lib 4.

Nemo potest ipse sibi: Imago sui esse, Ambros. de Fide lib. 1. Neque ipse sibi quisquam imago, Hilar. Imago corporis non potest esse ipsum divinum Corpus, Concil. Nicæn. 2. Actione 6. Pignus & imago alterius rei sunt, id est, non ad se, sed ad aliud aspicunt; Bertram. de Corp. & Sang. Christi.

3. It is observable that the Primitive Christians acknowledged two distinct Natures in the Sacrament; meaning the material *Element*, and that blessed *Spiritual* thing which goes along with it. Thus we are told by *Irenæus* (who was but one remove from the Apostles) that the bread which is of the Earth, after the calling upon God, is

|| *E terra panis percipiens invocationem Dei, jam non communis panis est, sed Eucharistia ex duabus rebus constans terrena & celesti, Iren. adv. Hæc. l. 4. c. 34.*

† *Materia Panis, Orig. in Matth. c. 25. Hac quidem de Typico Symbolicoq; corpore. Multa porro & de ipso verbo dici possunt, quod factum est caro verus cibus, Ibid.*

* *Nec panem [reprobavit Christus] quo ipsum corpus suum representavit, Tertull. adv. Marcion. l. 1.*

no longer || *Common* bread, but the Eucharist, consisting of two things, an *Earthly*, and an *Heavenly* thing. Thus also *Origen* doth distinguish the *Typical* and *Symbolical* body of Christ (meaning the † *Bread*) from his *True* Humane Nature, which he calls the *Word that was made Flesh*, the true Food of life. So likewise • *Tertullian* doth distinguish the *Bread* which represents Christ's Body, from the Body itself which is represented by it. In like manner the Author of the book *de Cæna Domini*, ascribed to *S. Cyprian*, doth distinguish between the bodily *Substance* of the Holy Viands, and that *Divine Virtue* which is present with them. Lastly *S. Austin* (as he is quoted by the

Hoc est quod dicimus; hoc modis omnibus approbare contendimus, Sacrificium

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the Collector of the Decrees) is positive and plain, that the Sacrifice of the Church is made up of *two* things, consisteth of two things, the visible Substance of the *Elements*, (for that is the meaning of the word *species*, among the *Ancients*) and the *Invisible* Flesh and Bloud of our Lord Jesus Christ ; the Sacrament, and the thing of the Sacrament (or the thing Communicated by the Sacrament) namely the *Body of Christ*. To which purpose *S. Austin* speaks himself up and down in many places of his Writings. By this it doth appear, that the Christian Doctors for the first 400. years acknowledged *two* distinct and *real* natures to make up the Eucharist, (for every thing contains in it the *Nature* and *Truth* of those things whereof it doth consist, saith *S. Augustin*,) which they could not have acknowledged, had they conceived the *Nature* and Substance of the *Elements* to be *turned* into the *Nature* and Substance of Christs *Body* and *Bloud*. Transubstantiation implieth the total *Destruction* of the Earthly *Nature* and Substance, which is utterly *repugnant* to the sense of the *Ancients* : of whom we confidently affirm,

scilicet Ecclesia duobus confici, duobus constare, visibili Elementorum specie, & invisibili Domini nostri Jesu Christi carne & sanguine, Sacramento & Re Sacramenti, id est, Corpore Christi. August. apud Gratian. de Consecratione, distinct. 2. c. 48.

Quia omnis res illarum rerum naturam & veritatem in se continet, ex quibus conficitur. Id. Ibid.

affirm, that as with one mouth they still called it *Bread*, even when 'tis broken, distributed and received; so they *distinguish* it still from that which is *Represented* by the Bread. And so true is this, that the

Whereas in the genuine Epistle of Ignatius *ad Philadelph.* it is, *Μία σὰρξ τῷ κυρίῳ ἡμῶν Ἰησοῦ χριστῷ, καὶ ἐν πολλῷκειον εἰς ἕωσιν τῷ αἵματι.* [leg. σάματι] αὐτῷ: the *Interpolator* renders it, *Μία γὰρ ὄν ἡ σὰρξ τῷ κυρίῳ, καὶ αὐτῷ τὸ αἷμα τὸ ὑποπλωτὸν ἐκχυθέν· εἰς καὶ αἵματι τοῖς πασὶν ἐθνεσίν.* &c.

very *Interpolator* of Ignatius, and the Ancient *Interpreter* of his Epistles, speaking of the Eucharist, say, There is one Flesh of our Lord Jesus, and one Blood which was shed for

us, and there is one Bread (or Loaf) which is broken for all. Which Observation makes it clear, that the *Bread* and Christs *Flesh* were believed to be *two distinct* Natures, and so, that the Doctrine of Transubstantiation was not thought of in *that* age, wherein that *Interpolator* and *Interpreter* did live, whensoever that was.

4. For the further clearing of this thing yet, it is observable, in the fourth place, of the Primitive Fathers, that they *Represented* the *Union* of those *two* Natures in the *Sacrament*, to the *Union* of the *Two* Natures in our Saviours *Person*. To this purpose *Justin Martyr*, discoursing of the

‘Οὐ γὰρ ὡς κοινὸν ἄρτον, ὡς κοινὸν πᾶμα ταῦτα λαμβάνομεν; ἀλλ’ ὅν τρεῖς διὰ λόγου θιῶ σαρκοποιηθῆς

Eucharist, saith, ‘we do not receive those things as common bread

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'bread, or common
'drink; but as Jesus
'Christ our Saviour
'was by the word of
'God made Flesh, and
'had Flesh and Bloud
'for our salvation, so
'we believe that Food
'which is blessed by

'Prayer, and by his word (whereby
'our Flesh and Bloud are by alteration
'nourisht) to be the Flesh and Bloud of our
'Incarnate Saviour. As Christ was God and
man by the union of two real and distinct
Substances, the Humane and divine Substan-
ce; so must the Eucharist be believed to
consist of two real and distinct *Natures*, the
visible and invisible nature: which *Joannes*
Langus observed to be so strong an Argu-
ment against Transubstantiation, that the
Expurgatory Indexes have ordered his An-
notations upon those

words of *Justin* to be
blotted out. So he that
wrote the *foremention-*
ed book of the *Lords*
Supper, affirmeth, that
'as in the Person of
'Christ the Humani-
'ty was seen, and the Divinity was hid,
'so in the visible Sacrament the Divine

Ἰησοῦ χειρὶς ὁ σωτὴρ ἡμεῶν, καὶ σὰρκα
καὶ αἷμα ὑπὸ σωτηρίας ἡμεῶν ἔχον,
ἐταίς καὶ τῷ δι' εὐχαριστίας λόγῳ [λεβ. καὶ
λογ., meaning the words of In-
stitution] ὅτι παρ' αὐτοῦ εὐχαριστή-
θησαν τροφῇ ἐξ ἧς αἷμα καὶ σὰρκα
καὶ μεταβολῇ τρέφονται ἡμεῖς, καὶ οὕτω
τῷ σαρκοποιῇ διένεγκται Ἰησοῦ καὶ σὰρκα
καὶ αἷμα ἐνιδέχθημεν εἶναι Justin.
Mart. Apol. 2.

Quod Transubstantiationem non agnoscit,
sed aperte contendat cum corpore & san-
guine Christi remanere veram panis &
vini Substantiam. Ind. Belgic. p. 76.

Sicut in persona Christi humanitas vide-
batur & latebat divinitas, ita Sacra-
mento visibili ineffabiliter divina se in-
fundit Essentia. Cypr. de Can. Dom.

Essence

'Essence' infuseth it self after an invifible, and 'ineffable manner. S. *Auguftin*, S. *Hillary* and others of the Antients, ufe the very *ſame* ſimilitude; and conclude, that the Myſtery of the

Eucharift (where two real

Vide Auguſtin. in Gratian de Conſecr. Diſtinct. 2. c. 72. & Hilar. de Trin. l. 8. Ibid. c. 82.

Natures go together in the ſame *Sacrament*) is like the Myſtery of the *Incar-*

nation (where two real *Subſtances* were united together in the ſame *Perſon.*) For the *Romaniſts* themſelves dare not ſay, that only the *Accidents* of Humanity were in our Lord at his *Incarnation* : and therefore they ought not to ſay neither, that only the *Accidents* of bread and wine are in the Eucharift after *Conſecration*. At leaſt, they ought not to appeal to *Antiquity* for this conceit, it being plainly the ſenſe of the Primitive Church, that as the Nature of Man was neither *abolifht*, nor *changed* into Chriſts Divinity, when 'twas united to it, ſo neither is the nature of bread *abolifht* or *changed* into Chriſts Body, when 'tis adminiſtred *with* it.

5. It is obſervable, that whereas ſome Hereticks in the Ancient times denyed our Saviour to have two ſeveral *Natures*, the Catholicks proved he had ſo, by this known, received Principle, becauſe there are *two* ſeveral *Natures* in the *Sacrament*, which is a *Figure* of Chriſt. This is a thing which

which requires particular observation, because it will *clearly* and *undeniably* prove, that the sense of the Church, which I have shewn for the first 300. years, was the same still (and indeed more plain, if possible) for the two Centuries next following. The occasion of their speaking so plainly was this: Between the third and fourth Century there brake out the pestilent heresie of *Apollinaris*, who held, that our Lord took not his Body of the holy Virgin, but that the Word was made Flesh, so as that the *Deity* was turned and *transubstantiated* into the *Mankhood*. Against this Heresie S. *Chrysostom* undertook the defence of the Catholick Faith, that Christ, at his Incarnation, was both God and Man, one Person of two Natures joyned together, which are not *one* Substance, but each hath its Properties *distinct* from the other. And how doth he prove this? Why, he argues from the condition of the Holy *Sacrament* wherein there are two Natures, so that neither is the Bread turned into Christs Flesh, nor his Flesh into Bread, but both are distinct in themselves, though they go together.

As (saith S. *Chrysostom*) 'before the Con-

Sicut enim, antequam Sanctificetur panis, panem nominamus, Divinam autem illum Sanctificante gratia mediate Sacerdote, liberatus est quidem ab appellatione Panis, dignus autem habitus est Domini Corporis appellatione, etsi Natura panis in ipso Permansit, & non duo corpora, sed unum filii corpus predicatur, sic & hic divina insidente corpori natura, unum filium, unam personam, utraque hac fecerunt. S. Chrysost. Ep. ad Cæsarium contra Apollinarem.

S. Aug. de
Hæres. c.
55.

O

secration

‘secration of the bread, we call it
 ‘bread, but when the Grace of God hath
 ‘sanctified it by the Priest, it is delivered
 ‘from the name of Bread, and is exalted
 ‘to the Lords Body, though the Nature of
 ‘Bread remaineth still (and so, two things
 ‘make one Eucharist) so here, the Divine
 ‘Nature is in the Body of Christ, but these
 ‘two Substances are distinct, and make
 ‘one Son, and one Person. This is a very
 plain testimony on our side. Afterwards
 the Apollinarians were *divided* in their
 opinions (for they *shifted*, and were *Un-*
stable for want of *truth*) and then *Theo-*
doret took up the quarrel against them all
 in his book entitled *Polymorphos*. For then
 the Heresie of *Eutyches* appeared abroad,
 whose opinion was that though Christ had
 at *First* two Natures, yet after the Union
 of them the Humanity *ceased*, was quite
absorpt, and *Transubstantiated* into the *Di-*
vinity. To prove this, those Hereticks
 drew an argument from the *Eucharist* :
 Christs Body (said they) was turned into
 his Deity at the *Ascension*, even as the

Τὰ ὁρώμενα συμβολα τῇ τῷ σώματι
 τοῦ κυρίου αἵματι τοῦ προσευχόμενου τὸ ἴδιον
 εἶναι, ὅτι τὸ πρῶτον φέρεται μετὰ βαλὼν ἄλλα
 τῶν, χάριν τῇ φύσει προσερχόμενος.
 Theodoret *Dialog.* 1.

Bread and Wine are
 turned into his Fleth
 and Bloud upon *Conse-*
cration. But to his *Theo-*
doret answered roundly,
 ‘that Christ honoured
 the

the visible Symbols with the name of his Body and Bloud, *not changing their Nature*, but to their Nature adding Grace. And whereas it was urged again by those Hereticks, that the Symbols of the Lords Body and Bloud are one thing *before Invocation*, and another thing *after*; *Theodoret* told them, that they were taken in their own nets, because the Mystical Signs do *not depart* from their own Nature *after Sanctification*; but Remain in their former Substance, aswell as in their Figure and form. If this be not Home and Plain, I know not what can be: and yet we have a Further Testimony from the mouth of *Gelasius* (who was Bishop of Rome too about 500 years after our Saviour.) He wrote an Excellent Book of the Two Natures of Christ against the Eutychians and Nestorians: and how doth he argue? Why he clears the Catholick Faith by arguing from the Eucharist too: and these are his words; *Indeed the Sacraments of Christ Body and Bloud, which we receive, are a Divine thing, for by them we are made partakers of the Divine Nature; and yet it doth not cease to be the Substance or Nature of Bread and Wine. The Image and Similitude of Christs Body and Bloud is in the Action of the Mysteries; and by this it appears, that we must think that to be in Christ,*

*Id. Dialog.
2.*

*Gelas. de
duabus
Natura in
Christo.*

which we Profess, celebrate, and take in the Image, that as they pass into a Divine Substance by the Operation of the Holy Spirit; the Nature of the things remaining still in their own Propriety ; so is the Principal Myserie, the Efficiency and Virtue whereof the Sacraments do Represent ; by their Continuing what they were it appears, that they shew one entire and true Christ to continue also. If this be not enough yet, we will produce Ephraim the Patriarch for another witness after Gelasius. He wrote very learnedly against the same heresies ; and even he draws one of his Arguments from the blessed Eucharist likewise ; and he is as Positive as can be, that the Body of Christ (meaning, the Symbolical Body, as Origen called it, that is the Bread) which is received by the Faithful, doth not depart out of its sensible Substance and Nature, and yet remaines undivided from the Spiritual Grace : and to clear his meaning fully, he shews in the very next words, that the Elements in the Eucharist are *no more changed, than the water is in Baptism*, which Remaineth still water after Sanctification. Thus these four Great men, S. Chrysostome, Theodoret, Gelasius, and Ephraim, delivered the Sense of the Catholick Church in their times : and if you add them to the forementioned Fathers who lived in the Primitive

In Photii
Biblioth.
cod. 229.

Primitive times before them, it will be manifest beyond exception, that for above 500 years together after Christ, the Christian Doctors did no more believe the *Elements* in the *Sacrament* to be Transubstantiated into Christ's *Flesh* and *Bloud*, than they did believe the *Manhood* of Christ *himself* to be Transubstantiated into his *God-head*, or his *God-head* to be *abolisht* and turned into his *Humanity*.

Now the sense of Christians in *those* ages ought to satisfy the minds of Christians in these: for certainly the faith of Christ was never more *clearly*, more *Learnedly*, more *solidly* maintained, than in the first *five* Centuries; and one reason of it (as I conceive) was this, because *Here-sies* of all sorts were then so very *thick* and *Numerous*; the Providence of God permitting it so to be, that the zeal of good men might be *exercised* continually, whereby it came to pass that the Doctors of the Church were industrious and learned, and the true faith was thoroughly *sifted* and *established*: for so it is ever, that as evil manners in the *State* are the occasion of good *Laws*; so evil *Doctrines* in the *Church* are the occasion of Sound and Excellent *Definitions*.

I do not wonder, if in the following ages we have not such great Plenty of witnesses

to appeal to. They were times wherein learning did much *Decay*, and mens Industry and zeal were much *abated* for want of those Incentives which had formerly been, like goads in the sides of the holy Fathers; and I remember what *Boniface the Martyr* said of the times he lived in, that *whereas Golden Priests were formerly forced to use wooden Chalices, Then wooden Priests did use Chalices of Gold.*

And yet we may well be Astonisht at their Monstrous confidence, who tell us, that Transubstantiation was believed in those *declining* times. If it had been so indeed, the Argument from it would have Signified nothing, because there can be no *Prescription* against *truth*; and the sense of some in *latter* ages ought not carry the cause against the general Judgement of the *Primitive* and *best* times. But in good earnest, upon the strictest search I can make, I do not find any grounds for the credit of the present Romish Doctrine, either in * *Fulgentius*, or in || *Gregory* the

* Unus
idemq; se-
cundum hu-
manam
substantiam
absens celo
cum esset in
terra, &
dereliquens
terram cum
ascendisset
in calum.
Secundum
divinam
verò im-

mensamq; substantiam nec calum dimittens cum de celo descendit, nec terram deferens cum ad calum ascendit, &c. Fulgent. ad Trasimud. l. 2. c. 17.
|| Christi sanguis non jam in manus infidelium, sed in ora fidelium funditur, Gregor. apud Gracian. de Consec. dist. 2. c. 73. *Mysterium est, quod aliud videtur, aliud intelligitur. Quod videtur speciem habet corporalem: quod intelligitur fructum habet spirituale, sed cum Mysterium sit, unde corpus & sanguis Christi dicitur? Consulens omnipotens Deus infirmitati nostra, qui non habemus usum comedere carnem crudam, & sanguinem bibere, facit ut in pristina remaneant forma illa duo munera, & est in veritate Corpus Christi & Sanguis.* Id. in Glossa ex Aleuino, ibdi.

Great,

Great, who lived in the sixth Century ; or in * *Isidore Hispalensis*, who flourished in the seventh, or in venerable † *Bede*, who was in the eighth Age ; no not in *Damascen* himself neither, tho he be brought forth by the *Romanists*, as a Champion on their side.

The Learned Arch Bishop *Cranmer* hath drawn up the sense of *Damascen* into this sum, 'that the Bread

'and Wine are not so changed into
'the flesh and bloud of Christ, that
'they be made one Nature, but they
'remain still distinct in Nature, so that
'the Bread in it self is not his flesh, nor
'the Wine his blood, but unto them that
'worthily eat and drink the bread and
'Wine, to them the bread and Wine be
'his flesh and blood, that is to say, by
'things naturall, and which they be accu-
'stomed unto, they be exalted unto things
'above Nature : For the Sacramental bread

* *Christus in calum ascendens discessit quidem carne, sed presens est maiestate, &c.* *Isid. Hisp. Sentent. lib. 1. Sacrificium dictum, quasi sacrum factum, quia prece mystica consecratur in memoriam pro nobis Dominice passionis. Unde hoc eo iubente corpus Christi & sanguinem dicimus, quod dum sit ex Fructibus terre, sanctificatur & fit Sacramentum operante invisibiliter Spiritu Dei. Id. Origin. lib. 6. c. 19.*

† *Finitis veteris Pascha solenniis que in commemorationem antiquæ de Egypto liberationis agebantur, transit in novum quod in suæ redemptionis memoriam Ecclesia frequentare desiderat, ut videlicet pro agni carne & sanguine suæ carnis sanguinisque Sacramentum in panis ac vini figura substituens, &c.* *Beda in Luc. 22. Panis ac Vini Creatura in Sacramentum carnis & sanguinis Christi ineffabili Spiritus sanctificatione transfertur, sicq; corpus & sanguis illius non infidelium manibus ad perniciem ipsorum funditur & occiditur, sed fidelium ore sumitur ad salutem. Id. Homil. de Sanctis.*

' and Wine are not bare and naked figures,
 ' but so Pithy and effectuous, that whosoever
 ' worthily eateth them, eateth spiritually
 ' Christs flesh and blood. Wherefore (saith
 ' the Holy Martyr) they that gather out of
 ' *Damascen*; either the natural presence of
 ' Christs body in the Sacraments of bread
 ' and Wine, or the Adoration of the out-
 ' ward and visible Sacrament, or that after
 ' Consecration there remaineth no bread nor
 ' Wine, nor other substance but only the sub-
 ' stance of the body and Blood of Christ;
 ' either they understand not *Damascen*, or else
 ' of wilful frowardness they will not under-
 ' stand him; which rather seemeth to be true
 ' by such collections as they have unjustly
 ' gathered and noted out of him. For *Da-*
 ' *mascen* saith plainly, that as a burning coal
 ' is not wood *only*, but fire and wood joy-
 ' ned together, so the bread of the Commu-
 ' nion is not bread *only*, but bread joyned
 ' to the Divinity. He that desires further
 ' satisfaction as to this, may peruse the whole
 ' vindication of *Damascen* in the third book
 ' of the Arch-Bishops defence. This I shall
 ' presume to say, that Church Writers about
 ' *Damascens* time, and *Damascen* himself spake
 ' for the most part as other of the Anci-
 ' ents did: They spake to the same pur-
 ' pose. and in many places (to my apprehen-
 ' sion) very clearly and very agreeably

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to the sense of our own Church, viz. of the real presence of Christs *Spiritual* body, (which in the next discourses I shall endeavour to explain) tho possibly here and there we may light upon some *few* expressions, which may seem somewhat harsh to such as do not rightly *understand* the Catholick Faith in this particular point.

Indeed Cardinal *Bellarmino* doth insinuate, that the Doctrine of Christs Corporal presence in the Sacrament was believed at the Second Council at *Nice*, about the year of Christ 787. And herein the Jesuite is followed by some Divines of our own, who have taken the insinuation from *Bellarmino* at the second hand; and have thence concluded, that the Doctrine of Transubstantiation had its rise at that Council, that thereby the Practice of Image-Worship might be the better settled and supported. But this is false; and I cannot tell whether this error proceeds from inadvertency, or from a willingness some have to disgrace the Catholick Church, as if it had been guilty of such a foul mistake in those ancient times. I am sure that upon looking into the Nicene Council, I cannot find any such matter. They determined indeed that after Consecration the bread and Wine are rightly called the body and blood of Christ.

But why

Bellarmino.
de Euchar.
lib. 1. c. 1.

Ζῆμα
χυεῖος ὁ
αἶμα
λέγοντας,
Synod. Ni-
cen. 2.
Actione
Sexta.

why must this be meant of Christs *Natural* Body? Why might they not intend his *Spiritual* body, and his real, *Spiritual* presence (of which anon?) Do but observe the *occasion* of this their assertion, and the thing will evidently appear. The Council at *Constantinople* were against the bringing of Images into Churches, for this reason among many others, because Christ left no *Image* of himself but the Sacrament. At this expression the Nicene Council afterwards took pet, and would not endure such Language, that the materials of the Sacrament are the *Images* of Christs body and blood; for they supposed the meaning to be, that they are *bare Images naked* and *empty* Figures, *without* the presence of Christs body and blood; and this they exploded as unsound, and uncatholick Doctrine. Here was the quarrel as to that point: For whereas the *Constantinopolitan* Council had said, that the Eucharist became a Divine body, the Nicene Council accused them for *contradicting* themselves; for (said they) *if it be the Image of a Body, it cannot be a Divine Body too.* They denied the Sacrament to be a *bare Image*; they affirmed it to be, not so much an *Image* as the very *Body* of Christ, and that so it ought to be called; but that they hold a *corporal* presence of Christs

Natu-

* ἡ ἐν
ἐκὸν τῷ
σώματι
ἐστίν, ὡς
ἐνδείχεται
ἀπὸ τοῦ
τὸ θεῖον
σῶμα,
Ibid.

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Natural flesh and blood in the Sacrament there is nothing in the whole History o, that Council, that constraineth us to believe and therefore the Doctrine of Transubstantiation had not its first rise then.

In the ninth Century indeed *some* began to speak variously * and doubtfully concerning the manner of Christs presence in the Sacrament (which in a little time was the occasion of *Bertrams* writing his

Dum quidam fidelium, corporis sanguinisq; Christi quod in Ecclesia quotidie celebratur Mysterium, dicunt, quod nulla sub figura, nulla sub obvelatione fiat, sed ipse veritatis nuda manifestatione peragatur: Quidam vero restantur, quod hæc sub mysterii figura contineantur, & aliud sit quod corporeis sensibus appareat, aliud artem quod fides aspiciat, non parva diversitas inter eos esse dignoscitur. Bertram de Corp. & Sang. Christ.

excellent book, of the Body and Blood of Christ, to *Carolus Calvus* then Emperor.) De Euchar. c. 11.

But even in that Age *Rabannus Maurus* taught (as the received Doctrine of the Church) that it is unlawful (as well as impossible; *Nefas*, is his word) to eat the body of Christ with our Teeth; that Christ is in Heaven, and ought to be there according to his flesh; and that therefore he left us this Sacrament as the visible figure and character of his flesh and Blood.

He distinguisheth (as many of the Ancients before him did) between the Sacrament, and the virtue of the Sacrament; De institut. Cleric. lib. 1. c. 13. affirming the one to be eaten with the mouth, and the Inward man to be satiated

with

*De Institut.
Cleric. lib.
1. c. 31.*

*De Euchar.
33.*

with the other ; so that though the Sacrament it self turneth to our Bodily nourishment, yet eternal life is obtained by the virtue of the Sacrament. And whereas *Paschasius Radbertus* and his followers had now vended some new conceits, which had a tendency towards the introduction of the Doctrine of Transubstantiation, he wrote purposely against them, as erroneous conceits ; ‘ some of late (says he) ‘ being not rightly perswaded of the Sacrament of Christs Body and Bloud, have ‘ affirmed it to be that very Body and Bloud ‘ of our Lord which was born of the virgin, ‘ and wherein the Lord Suffered upon the ‘ Cross, and rose again out of the Sepulchre, ‘ which error (saith he) we have exposed ‘ with the best of our skill in an Epistle to ‘ *Egilo* the Abbot. That Epistle indeed is not now extant, but the matter of fact is certain ; and the faith of that great man, *Rabanus*, was so well known to be utterly destructive of the Fancy of Transubstantiation, that *Waldensis* in an Epistle to Pope *Martin* the 5th (almost 600 years after) had the confidence to censure *Rabanus* for an Heretick, though he were no less then Archbishop of *Mentz*, and for all sorts of learning had few in the Christian world that were his Match.

Haymo likewise affirmed, that the Bread
and

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and Wine (for so he call the Elements In 1. Cor. 11. after Consecration) are replenished with the virtue of our Lords Divinity, and so become his Body ; but this doth no more argue Transubstantiation , then it argues that Christs Humane Nature is turned into his Divine Substance , because that in him the fulness of the God-head dwelleth bodily. *Bertram* was a very learned and judicious Divine, in the same age ; and he in the Book I mentioned but now, gives the Cause against the Romanists so fully , and argues against Christ's Corporal presence in the Sacrament so strongly *from the Nature* and Notion of a Sacrament, from sense, from Scripture, and from Tradition, that the Knavish Compilers of the *Spanish Index Expurgatorius* had no way left them but to forbid the Use of the Book ; which to my sense was the same thing as if they had said, we will damn all Authors, or cut out their Tongues, that we can find to Speak against us (Behold the Honesty and Ingenuity of those, who vaunt so much of Tradition.)

*Bertram.
de corp. &
Sang. Christi.*

They that had the management of the *Belgick Index* were somewhat more modest, for they profess they would use all arts to Extenuate, and excuse *Bertrams* errors, and to put some convenient sense to them, or by some device or other tell a lye for him ;
and

and they were content that his Book should be mutilated, and some things purged and taken away from it : this, I say, was more modest usage, then what poor *Bertram* received at the hands of the *Other* Censors; and yet this was very dishonest too ; and a plain Sign of a very *weak* cause that needed such disingenuous Artifices. So they might have dealt with *Amalarinus*, too, the Archbishop of *Triers* in the same age ; who trod in the steps of *S. Austin*, affirming the Elements to represent Christs Body and Blood, as Signes of things, and that the Priest offereth up Bread and Wine instead of Christ, and that the Bread and Wine in the Sacrament are in the Place and Room of Christ Body and Blood.

*Amalar. de
Ecclesi.
Offic. l. 3.
c. 25.*

Tis true, *Paschasius Rabertus*, who lived at the same time, differed much in his opinion from these great men, though it be hard to tell what his opinion was, so very Inconsistent was the man with himself ; as it usually happens to Heady Opiniators, especially when they are on the wrong side, and will be venturing upon new discoveries. This is allowed, that *Paschasius* had a Notion by himself ; but I think if it be searcht well into, it will be found to come nearer to the Lutheran Doctrine of *Consubstantiation*, then to the *Romish* Conceit. For since he affirm'd (as *Rabannus* did) that Christ

*Paschas.
de Euchar.
c. 41. & 13.*

'Christ is not to be torn with mens teeth ;
'that because it was necessary for Christ to
'be in heaven, he left us this Sacrament , to
'be the visible Figure and Character of his
'Flesh and Bloud ; that we drink of Christ
'Spiritually , and that we eat his Spiritual
'Flesh and the like ; whether do these Ex-
pression and Notions tend , but to destroy
the fancy of eating Christs Natural Body
after a gross manner, as the Doctrine of
Transubstantiation doth import?

In the 10th Century we meet with *Theo-
phylact* ; who spake of the Sacrament in a
Lofty strain (as many others before him
did) and used the Word *μετασχηματισμῶς* to ex-
press the Mutation of the Elements. Which
Expression the Romanists greedily catcht
hold of, as if he intended the changing
of things out of one *Substance* into another.
But this is very wide of *Theophylact's* mean-
ing, who plainly intended not a *Real*,
Essential change of the *Substance* and *Nature*
of the Bread and Wine ; but a *Mystical*,
and *Sacramental* change of their *Quality* and
Condition ; so that upon

Consecration they are no
longer *Common* things
(as *Justin Martyr* and
Irenæus said of old) but
the Elements of *Divine*
things unto us , so that

Οὐδὲ γὰρ οἱ κοινὸν ἄλλων ἔστι καὶ κοινὸν
τοῦτα ταῦτα λαμβάνειν, &c. *Justin*
Martyr. Apolog. 2.—Qui est e terrâ Panis
percipiens invocationem Dei , jam non
communis panis est sed Eucharistia. ex
duabus rebus constans , &c. *Iren. adv.*
Har. l. 4. c. 34.

thereby

Defenc.
lib. 3.

Theophy-
laſt in
Marc. 14.

thereby the *Divine body* of Chriſt is communicated to every Holy Soul. The learned *Cranmer* explains him rightly, that as hot and burning Iron is Iron ſtill, ſo the Sacramental bread and Wine remain bread and Wine ſtill, tho to every worthy Communicant they be turned into the Virtue of Chriſts fleſh and blood. And that this was the ſenſe of *Theophylaſt* is clear from his own words, that *the kind* (or ſubſtance) of Bread remaining and continuing, a Tranſelevation is made into the Virtue of Chriſts Fleſh: which notion I ſhall explain hereafter.

In the mean time I deſire the Reader to note once for all, that the Romaniſts to ſupport their new Doctrines of Tranſubſtantiation have groſſy abuſed the ancient Writers of the Church, by rendring the words *ἕως* and *Species*, as if they ſignified no more then ſhew and appearance: And this they call the accidents of the Bread and Wine, which they grant to remain, but without the Natural ſubſtance or eſſence of them; ſo that mens ſenſes are conſented as to the things which they ſee. Whereas the word *ἕως* among the Greeks ſignifieth not the appearance or ſhew, but the ſort and kind of a thing; and when it relates to things of matter (as Bread and Wine) it ſignifies the Eſſence or ſubſtance

stance of those things. And thus the words *form*, *likeness*, and *substance*, are used by St. Paul himself, in the second of *Philippians* at the seventh Verse; where speaking of our Saviour, he saith, that he took upon him the *form* of a Servant, and was made in the *likeness* of Men, being found in *substance* as a Man: Meaning that he was really in a servile Condition; and a Man in *substance*, essence, and *Nature*. In like manner the word *species* among the Latines, signifies the *sort*, the *kind*, the *substance* of the thing, and, being spoken of the Bread and Wine in the Sacrament, it signifies the very natural *Essence* or *matter* (not barely the *appearance*) of the Elements. And this is the true meaning of *Theophylact* in this place, where he saith, that God doth preserve the *kind*, the *Essence*, the *substance* of the Bread and Wine, but doth *Transelementate* (or *change*) them into the *Virtue* of *Flesh* and *Blood*. However we grant, that this exprestion of *Theophylact*s gave occasion (though *wrongfully*) to the School men in *after Ages*, to lose their time in enquiring after the *manner* of that change which is confest to be in the Elements. But even they were di-

Μορφήν δὲ λαβὼν, ἐν
ὁμοιωσει ἀνθρώπων ἡμο-
ιωθεὶς καὶ ἡμῶν ἐνμορφώθη ὡς
ἀνθρώπου. Phil 2. 7.

Τὸ μὲν ἄδ' ἄρτον καὶ οἶ-
νον φυλάττει εἰς δυνάμιν ὃ
σαρκὸς καὶ αἵματος μέλιστοι-
χῶν.

ded in their opinions, so that the point was not agreed upon for some time after, *Theophylact*.

For until the controverſie aroſe about *Berengarius* (which was towards the end of the eleventh Century) it was matter of *Diſpute*; ſome being of one opinion, and ſome of another. They were only agreed in *this*, that Chriſt is *really* preſent in the Sacrament, but they could not tell *how*. But *Berengarius* raiſed a duſt which blinded *other* mens eyes and his *own* too. His true Crime ſeems to me to have been this; not that he erroneouſly diſputed about the *manner* of Chriſts preſence, but

So his Schooll-fellow *Adelmannus* chargeth him, in an *Epistle* to him which is yet extant in the *Bibliotheca Patrum*, wherein ſpeaking of the Novel Doctrine, which was reported to have been ſpread abroad by him, he ſaith, *hoc eſt, ut illorum diſtis utar, non eſſe verum corpus Chriſti, neq; verum ſanguinem, ſed figuram quandam & ſimilitudinem.*

that he denied him to be preſent *at all* in the Sacrament; affirming not only that the Elements were *Bread* and *Wine*, but that they were *bare* bread and *Wine*, and no-

thing *elſe*; which was the opinion of thoſe, who in the beginning of the reformation were properly called, *Sacramentaries*, and which is the opinion of thoſe *black-mouth'd Hereticks* the *Socinians* now. This was an *Heterodox* conceit indeed, that was utterly againſt the Faith of the Catholick Church from the beginning: and out of hatred

hatred and detestation of this foul Error, the Bishop of *Rome*, and others, presently fell into another extreme, as foul as that (as usually men do when they are in Heat and Passion.) Then the Doctrine, not so much of Christs real, as of his corporal presence was laid upon the *Anvil*, and *Lancfrank* and *Guitmund* (*Berengarius* his Enemies) fell a hammering at it; and then they would not be satisfied with this (which yet had satisfied Christians for above a thousand years) that Christs Divine Body is verily communicated after a Spiritual manner to the faithful. But they would needs have it, that his Natural Body is actually eaten with mens mouths, and handled with their hands. However, this was the sense but of a few men as yet, and all men were yet at liberty to opine and dispute, as long as they did it *Modestly*. For *Fulbertus* was against the new opinion; and at the second Synod at *Rome* against *Berengarius*, under *Gregory* the seventh, Anno 1079, they did declare, that there was great variety of opinions about the Body and Bloud of Christ in the Sacrament, as may be seen in the Acts of that Synod; and *Adelmannus* though he blamed *Berengarius*, yet was he against *Lancfrank*, not owning that Conceit of Christs Corporal presence. *Lancfrank* maintain'd it here in *England* (and

See the Confession which was extorted from *Berengarius* at *Rome*, and which he afterwards retracted, in *Gratian de Consec. dist. 2. c. 24.*

Habitus est Sermo de Corpore & Sanguine Domini nostri, multis hac, nonnullis alia sententibus.

he was the first man that planted that *weed* in this Island) but all men were not of his opinion *here* ; (though he was a man of great Authority) and in *Foreign* parts the point continued *disputable* for a long time : for *S. Bernard* (who lived in the twelfth Century current) was of another opinion, and *Peter Lombard* (who was fifty years after him) found it to be a moot point even in his days ; and he tells us himself, what various opinions there were about it *then* ; so that for a matter of 1200. years together, the Doctrine of Transubstantiation (you see) was not *determin'd* : In the *Primitive* times, and for some Centuries after , it was not *thought* of : In *later* ages it was but *dreamt* of ; and when men began to talk of it, they talked as if they were *asleep*, and they declared their several opinions , as men tell their *Dreams* ; 'twas no Article of Faith, no not in the Church of *Rome* , till the *Lateran* Council, *Anno* 1215. nay, some Learned men are of opinion , that it was not determined then *neither*, but some time after. But let that *rest* for me ; I will enquire after it no further now , since we have found it already a child of *Fancy*, and an *upstart* too , that was *Begotten* of *Late*, and brought into the World by the midwifry of *time* , but cannot derive its *Pedegree* from any of the *Holy* Fathers : we must

P. Lomb.
Sentent. l.
4. dist. 11.

Vide Mr.
Thorndike
of the
Laws of
the Church
p. 37. Bish.
Taylor of
the Real
Pres. p.
267.

must lay the Brat at the Church of *Romes* door; it is their own; and since they are so *fond* of it without any sense or reason, let them *keep* it if they please, (so they keep it to themselves) though we wish it had been an *Abortive*, or had dyed a *Chrisom*, specially since it hath cost so much Christian *Bloud* to *Foster* and *Breed* it up.

C H A P. I X.

That though there be no Transubstantiation, yet Christs Body is really in the Sacrament. A distinction between Christs Natural and Spiritual Body. What is meant by his Spiritual Body. Why so called. That such a Spiritual there is. And that it is received in and by the Sacrament.

TO proceed, though there be no grounds in the World for the opinion of Transubstantiation, yet we must not conceive that Christ is not *verily, really*, and of a *truth* in the Sacrament; he may be *really* present, though there be no reason to believe, that he is present after a *Corporal* manner. For two *different* Substances and Natures may be joyned and go together, though they remain *distinct* in themselves, and in their
pro-

properties; as the Soul and Flesh of a man are united in the same *Person*; and as the Humanity and Divinity of Christ were united together in the same *Lord*. Though we should suppose that *Pillar* to have been a real cloud which went before the *Israelites*, yet it will not follow that God was not *in* it, though we should suppose those *shapes*, to have been true Bodies, wherein the Spirits of God were wont to appear to the old Patriarchs, yet this doth not argue, that Angelical Substances were not present in them, though we should suppose that to have been a real *Dove* which lighted on our Saviour, and that to have been *real Fire*, which sate upon his Apostles, yet this will not argue but that the Holy Ghost was in *both*. In like manner, though we grant the Elements in the *Eucharist* to be Substantially and really *Bread* and *Wine*, yet it will not follow by any means that Christ is not *present* in the Sacrament: it is easy to conceive it *possible* for it to be *Bread still* and Christs Body *too*, and to be *wine still*, and Christs Bloud *too*: There may be an *union* of these two things, though we do not suppose the Nature of the *one* to be *destroyed* or turned into the nature of the other.

And that this is not only *possible*, but is certainly so *de facto*, the Scripture doth

Vid. S.
Chrysost. in
1 Cor. 10.
16.

strongly oblige us to believe. For, *1. S. Paul* tells us, that the administration of the Sacrament is *the Communion of Christs Body and Bloud*, *1 Cor. 10 16.* which words are to be understood, not *only* of that *fæderal* Communion which we have thereby *with* Christ; but moreover of that *real* Communication which we have *of* him; so that by drinking of the Wine we participate of *Christs Bloud*, which streamed out of his side, and which he gives us here, as well as he shed it on the Cross; and by eating of the Bread, we do not only *Partake* of his Body, but also obtain thereby a close *Conjunction* and *Cokerence* with him, whose Body it is: we are united to *him* by the *Bread*, even as our *Flesh* is *united* to Christ *himself*, as *S. Chrysostom* affirms, which doth plainly argue the *real* presence and communication of his *Body and Bloud*.
2. Again whereas *S. Paul* saith, *1 Cor. 11. 27. Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Bloud of the Lord;* he doth seem manifestly to conclude, that *Christs Body and Bloud* is *really* in the Eucharist, that all *worthy* Communicants do *indeed* receive *Christs very Body and Bloud* by receiving the *Elements*, and that *Christs Body and Bloud* are verily *tendred* and *offer'd* even to the *unworthy*, though they receive

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receive them *not*. For were it not thus, I would gladly understand how it cometh to pass, that unworthy receiving brings upon a mans Soul some *peculiar* and *extraordinary* Guilt? If it be a *special* sin (as *S. Pauls* words argues it to be) against the *Body* and *Bloud* of our Lord, it must follow that the Body and Bloud of our Lord are *there*. For a sin is of a *peculiar* nature and consideration, when it is acted against an Object that is more peculiarly *Interested* and *Concern'd*; so the sin against the *Holy Ghost* seems *strictly* and *and properly*, to be a malicious *resisting* and *reproaching* of the Truth, in spite of those *Miracles* which are wrought by the *Holy Ghost*, for the *Confirmation* of the Truth. A man is then said to be peculiarly guilty of the sin against the *Holy Ghost*, because in the working of Miracles the *Holy Ghost* is concern'd and interested after a *peculiar manner*. To this purpose it is observable, that when our Saviour spoke of *this* sin, it was after some *Miracle* that he had done, and by occasion of the *Jews* reproaching it, as if it had been done, not by the Power and Spirit of God, but by *Beelzebub*. It was *especially* a sin against the *Holy Ghost*, because in the Miracle the *Holy Ghost* was specially concern'd. Even so *here* unworthy receiving makes a man guilty of a sin against our Lords *Body* and *Bloud*

Bloud, because his Body and Bloud are peculiarly *Interested* in the Sacrament. Evil men strike at Christ then after a most *sinful* sort, because his Body and Bloud are present there after a *singular* manner; and therefore doth the sin bring an extraordinary guilt, because it is the doing *despight* to the very *Body* and *Bloud* of Him, who made himself an offering for us.

For these and the like reasons the Catholik Church of Christ hath in all ages believed a *real presence* of his Body and Bloud in the Sacrament, nor do I know any one Doctrine of Christianity, which hath come unto us with less *Contradiction*, then this came down from the very days of the *Apostles*, even to the times of *Be-rengarius*. And so true is this, that the Learned know well, that the Ancients grounded their Faith of our *real Union* with Christ upon this Principle, because his very Body and Bloud are really communicated to *us* by our receiving the

Eucharist. As they believed a *Supernatural* Union between the *Natures* in Christ, so they believed a *Mystical* Union between all the *Faithful* and Christ; and this they

Ου πρὸς μετέχον μόνον καὶ μετὰ-
λαμβάνον, ἀλλὰ πρὸς ἐνὸς κοι-
νοῦσιν ὅμοι; καθάπερ γὰρ καὶ τὸ
σῶμα ἐκεῖνο ἦν ὡς τὸ πρὸς πάντας,
ὅπως καὶ ἡμεῖς αὐτῷ διὰ τοῦ ἁγίου
πνεύματος ἐνέμεθα. S. Chrys. in 1 Cor.
10. 16. vide et Iren. et multos alios.

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concluded, because they believed a *Sacramental* Union between Christ and those *Creatures* of Bread and Wine, whereby we receive Christ. S. Hilary calls our Conjunction with Christ a *Natural* conjunction, because as *Our* Nature was *before* united to his by his *Incarnation* so now *his* Nature is United to *Ours* by the *Communion*. Our Church calls it, the Communion of the Body and Bloud of the Lord, in a marvellous *Incorporation*: and S. Austin himself used the *same* Expression: and *all* the Ancients acknowledged this real *Union* to be wrought by means of that Real *Communion* of our Saviours very *Body* and *Bloud*, at and by the Holy Sacrament.

Hilar. de
Trinit. lib.
2.

Homily
of the Sa-
cram. 1.
Part.

S. August.
Ep. ad
Iren.

For the *Opening* now of this great Mystery, I shall shew these Five things. 1. That we are to distinguish between Christs *Natural* and his *Spiritual* Body. 2. What is meant by his *Spiritual* Body. 3. *Why* it is so called. 4. That Christ hath a *Spiritual* Body indeed. 5. That this *Spiritual* Body is received by us in the *Sacrament*.

1. We are to distinguish Christs *Spiritual* from his *Natural* Body; not as if he had *two* different Bodies, but because that *One* and the *same* Body of his is to be considered after a different *manner*. Now this is S. Pauls own distinction, 1 Cor. 15. 44. *There is a Natural (or Animal) Body,*

and

and there is a *Spiritual Body*. The Apostle there treats of that Exalted state *our* bodies shall be in after the *Resurrection*, how they shall be delivered from all *Mortality* and *Corruption*, and shall be the everlasting Temples of the Divine Spirit, and shall shine with light like the *Stars*, and shall be like *Angelical Substances* and *Spirits*, in *Comparison*; and all this, because our *Saviour* is risen, and gone before us into heaven, and there remains in a *Glorious Body*, as 'tis called *Philip*.

3. 21.

Now this Body of Christ may be considered, either in respect of its own *Natural Substance*, as it consisteth of *Flesh*, *Bones*, and *Bloud*, and other *Constituent* and *Perfective* parts of humane nature; and in this sense no man *can* partake of the *Lords Body*. Or else it may be considered with respect to his *Divinity*, as that is *united* to it, as it is clothed with infinite *Majestie*, as it is replenisht with the Presence and energy of the *God-head*, as it casteth live *Influences* upon his Church, by virtue of the *God-head* dwelling in it, and *fillet* all things with *Spiritual rayes* and emanations of his Grace. In this respect our Lord is called a *Quickning Spirit*, 1 Cor. 15. 45. *the first man Adam was made a living soul, the last Adam was made a Quickning*

Quickning Spirit ; because he giveth life to every *Humble* and *Obedient* heart here below , and through his *Humane* Nature dispenseth to every one the *Vertues* of his *Passion* ; and in this respect *every* good Christian participates of Christs *Body*, that is of the *Spiritualities* of his glorious *Body*. The Ancient Christians acknowledged and insisted much upon this *distinction* between the *Natural* , and the *Spiritual* body of Christ , confessing the one to be in the Sacrament , but not the *other*. There is (Saith *Clemens*

Alexandrinus) a Two-fold Blond of our Lord ; there is his Fleſhly Blond, whereby we were redeemed from deſtruction ; and there is his Spiritual Blond,

Διτλθν ὃ τὸ αἷμα τοῦ κυρίου. Τὸ μὲν
γὰρ ἔστιν αὐτὸ σαρκικὸν ὃ τῆς ὁδοῦ
λαλῶντάμεθα τὸ ὃ πνευματικόν,
τῷ ἑσθλῷ ὡς καὶ ἑσθλὰ ἔστ'
ἐστὶν τὸ αἷμα τοῦ Ἰησοῦ, τῆς κυριακῆς
μετὰ λαβῆν ὑποδαρσίας, Clem. Alex.
Padag. I. 2. in initio.

whereby we are now Anointed: and this is to drink the Blood of Jesus, to be made partakers of our Lords Incorruption. In like manner, Origen Shewing, that even in the New Testament there is a letter which killeth, if men do not understand that which is said after a Spiritual manner, instantly in that Phrase, of eating Christs Flesh, and drinking

Si enim secundum litteram sequaris hoc ipsum quod dictum est, nisi manducaveritis carnem meam & biberitis Sanguinem meum, occidet hac littera. Orig. in Lev. 10. Homilt.

his Bloud, for (saith he) if you understand this according to the sound and clink of the Expresssion, it is a killing letter. S. Jerome also tells us, that the Bloud and Flesh

Dupliciter verò sanguis Christi & caro intelligitur; vel Spirituális illa atq; Divina, de qua ipse dixit, caro mea vere est cibus, & sanguis meus verè est potus --- vel caro & sanguis quæ Crucifixa est, & qui militis effusus est lancea. S. Hierom. Comment. in Ep. ad. Ephes. cap. 1.

of Christ is to be understood in a twofold sense, either for the Spiritual and Divine Flesh and Bloud, of which our Lord said, *my Flesh is meat indeed,*

and my Bloud is drink indeed; or for that Flesh and Bloud which was Crucified, and which was poured out by the Souldiers Spear. So doth S. Austin distinguish the Invisible, the Intelligible, the Spiritual Flesh and Bloud of Christ, from that Visible, that Palpable Body of his, which is full of Grace, and of the Divine Majesty: This he calls *strictly and properly,*

Gratian.
de Consecr.
dist. 2. cap.
148.

Donec seculum finiatur, sursum est Dominus; sed tamen hic etiam nobiscum est veritas Domini. Corpus enim Domini in quo resurrexit, unto loco esse oportet. Veritas autem ejus ubiq; diffusa est. Id. cap. 144. Quare whether, it should not be read Virtus, instead of veritas; Whereas in some Ancient Authors, and specially in S. Austin, there is mention made of Veritas Domini, and Veritas corporis Dominici, &c. I mistrust that those Expresssions are corrupt, and that we should read Virtus Domini, and Virtus corporis, &c. Albertinus observed a corruption in a passage of S. Cyril Translated out of Greek into La-

the Body of Christ; the other he calls, the truth of his Body, meaning the Virtue of it: and saith positively, that till the end of the world, the Lord is in heaven above; nevertheless that the truth of the Lord is

with

with us here below.

For that *Body* of Christ wherein he *arose*, is necessarily to be in *one* place, but the truth (or *Virtue*) thereof is *diffused* every where. *St. Ambrose* speaking of that *Body* which

is received in the Eucharist, calls it the *Spiritual Body* of Christ, the *Body* of a *Divine Spirit* ? and this I confidently affirm of all the Ancients, who have either purposely *interpreted*, or occasionally *quoted* those words of Christ in the *sixth* of *S. John*, that they all understand him to speak, of our *feeding* upon him after a *Spiritual* manner, and of *Spiritual* food, of *Spiritual* Flesh, of *Spiritual* Bloud, which he doth give us from *Heaven* to eat and drink of, *Secretly* and *Undiscernably* ; always *distinguishing* this *Spiritual Body*, not onely from the *Substance* of the *Holy Elements* ; but also from that *Natural Body* of Christ, which he took of the *Substance* of the *Holy Virgin*.

2. This then being manifest, that our Saviour hath a *Spiritual* body, of which (and of which alone) we do participate, I am now in the next place to shew *what* that

tin, by *Thomas Aquinas* in the *Catena*. There 'tis thus *Influit Deus oblati vim vita, convertens ea in veritatem propria carnis*, whereas it should have been rendred, in *virtutem propria carnis*, for 'tis in the Greek *πρὸς ἑαυτὴν*. at *Albertinus* shews out of *Victor Antiochenus* his Comment upon *S. Mark*. preserved in the Kings Library at *Paris* : *Albertin* : de *Sacr. Euchar.* lib. 2. pag. 752. Here was a Palpable Trick ; so there might be in other such instances for ought we know.

S. Ambros.
de Myster.
c. 9.

that spiritual Body is. Now by his *spiritual* body we mean, the spiritual *virtues* of his glorified Body; those Heavenly streams of Grace which flow from him; those *vital Powers* which we receive into our Bosoms through him; those *Divine operations* which our poor Souls depend upon him for; those *Cœlestial* and admirable *influences*, which are derived to his whole Church from his Throne of Glory. For the right understanding of this matter, we must consider. 1. That the Body of Christ is filled, not only with the *habitual Graces* of the Holy Spirit, where- with he was *anointed above his Brethren*, but filled too even with the *Majesty* of the *God-head*, so that in him all the *fullness of the God-head dwelleth bodily* (that is, *really, substantially, and fully*) Col. 2. 9. 2. We must consider, that *of his fullness all we do now receive* plentifully, and *Grace upon Grace*, as St. John tells us, Jo. 1. 16. So that tho Christ be in Heaven, above all Principalities and Powers, and there is to remain until the restitution of all things, yet is he unto every one of us the *Source* and principle of *Life*; Virtue goeth out of him even *now*; still he imparteth himself to us after an ineffable, but effectual manner; and the meanest Soul in his Church is no more hid from the *Emanations*

tions of his Grace than the least Plant in a Garden is hid from the influence of the Sun. Hence it is, that we are said to be made partakers of the *Divine Nature*, 2 *Pet.* 1. 4. Because we do partake of those Divine Graces and Influences, which flowing from *Him*, do transform and shapen *Us* into his own likeness. And this is that anointing which St. *John* speaks of, 1 *Jo.* 2. 20. *Ye have an unction from the Holy one*; meaning that plentiful effusion of the *Holy Spirit*, through the Man *Christ Jesus*, whereby the Love of God is shed abroad in our *Hearts*. For *Christ* himself hath received the Spirit without measure, and is anointed with the Oyl of gladness above his Brethren; but this is like the Oyntment which was upon *Aaron*; it was poured out upon his *Head*, but it ran down even to the skirts of his cloathing, and perfumed his whole *Body*. So doth the Spirit of *Christ* descend from *Him* upon *Us* in streams of bliss and joy, and every drop of comfort which falleth upon our hearts, is a distillation from him whom God hath made the head of his Church.

At present I do only suppose (what shall be shew'd by and by) that every faithful Christian doth derive *Virtues* from the Blessed *Jesus*, which do relieve and operate upon our *Souls*, as those *Virtues* did

Q

upon

upon the *Bodies* of such as were healed and relieved by him in the days of his *Flesh*. For St. *Luke* tells us, *Luk. 6. 19.* that *there went Virtue out of him*, so that he healed them all. And when that poor Woman had been healed of her bloody *issue* only by touching our Saviours *Cloathes*, he himself said, that *virtue had gone out of him*, *Mark. 5. 30.* which Story is related by St. *Luke* too, who adds also, that Jesus perceived that *Virtue was gone out of him*, *Luc. 8. 46.* And if such wonders were wrought by the *Virtues* of his body in his state of *Servitude* and *Humiliation*, we may well believe that he now casteth upon every member of his Church, more *Abundant* *Virtues* and influences, since his body now is infinitely *Glorious* and *Vivifick* by reason that the *Divinity* (which was *hid* in him *before*) abideth in it, in its greatest plenitude.

Διὰ τὸ το
μῦσεν
ἤλαβον
ἐν τῇ
κεφαλῇ
αὐτοῦ ὁ
κύριος,
ἵνα πικρῇ
τῇ ἐκκ-
λησίᾳ
αἰσθασιᾷ
S. Ignac.
Ep. ad E-
phes.

3. Now these spiritual *Virtues* we receive from Christ, are called his *Body*, his *flesh* and *Blood* upon these three accounts. 1. First because they have the *like* *Natural Properties*, which *Flesh* and *blood* hath, and tend to the *like Ends* and *Purposes* to which *flesh* and *blood* serveth. For as this helpeth to corroborate and animate our *Bodies*, so do these Divine *Virtues* help to strengthen and enliven our *Souls*

In

In which respect, Christ is to us *meat indeed, and drink indeed*; for these *Spiritual Influences* which spring from him, are, *as* Flesh to feed, and *as* Bloud to preserve our *Spirits* to Life everlasting. 2. These

Spiritual Virtues do issue *immediately* from Christs *Humane Nature*; and therefore when we receive *them*, we are truly said to participate of Christs *Body*: For the Body of Christ, by being united to the *Deity*, is become a *Quickning Body*. This S. Cyril of *Alexandria* teacheth us, that the Son of God is by *Nature* Life, as being begotten of the Living Father; yet nevertheless, that his *Holy Body* is *Vivifick*

too, as being joyned and United, after an ineffable manner, to the *Word* which *Quickneth* all things. This S. Cyril, of all the Ancient Doctors (I know of) hath given the *Fulllest*, the *Clearest*, the most *Substantial* account of this matter: though what he says is very agreeable to the sense of the *Rest*; who by Christs *Real Presence*

Panis est esca, sanguis vita, caro substantia panis propter nutrimenti congruentiam, sanguis propter vivificationis efficientiam, caro propter assumpta humanitatis proprietatem. Panis iste communis in carnem et sanguinem mutatus, procurat vitam et incrementum corporibus: ideoque ex consueto rerum effectu fidei nostra adjuncta infirmitas, sensibili argumento edocita est visibilibus Sacramentis in esse vite eterne effectum, &c. Author de Can. Domini, Cyprian.

Ζωὴ ὡς γὰρ καὶ οὗτοι ἐν [ὁ υἱὸς] κατὰ τὴν ἐν ζωῇ ἐκ πατρὸς ἡ ζωοποιὸν ὁ υἱὸς ἦτον καὶ τὸ ἅγιον αὐτῷ σῶμα, σωματικῶς τετόν τινα καὶ ἀπὸ τῆς ἐνοχθὲς τῆς πάντων ζωογονοῦντι λόγῳ. S. Cyril Alex in Joan. l. 4.

in the Sacrament understood nothing else, but the Presence of those *Heavenly Virtues* and *Influences*; which are called his *Body*, because they are the *Distillations* and *Effects* of his Glorified *Humane Nature*. 'For (as a Learned Doctor of our own Church hath confidently affirmed) 'though the Divine 'Nature be the *Prime Fountain* of life to 'all, and an inexhaustible Fountain in it self, 'yet a Fountain it is; whereof we cannot 'drink; save as it is derived to us through 'the *Humane Nature* of Christ. And, though 'God the Father doth convey unto us many 'inestimable blessings, yet he conveys them 'only through his *Son*; and not only through 'him as our *Advocate* or *Intercessor*, but 'through him as our *Mediator*, that is, 'through his *Humanity*, as the *Organ* or 'Conduit. So that we are as truly said to partake of Christ's *Body*, when we partake of these *Blessings*, as we can be said to partake of a *Spring*, when we drink of the *Waters*, which stream and flow from it.

3. Besides, nothing is more usual among Mankind, than to give the *Denomination* of things to the *Virtue* and *efficacy* of those things. So we are said to be warmed with the *Fire*, when we onely feel its *Heat*; and to have the benefit of the *Sun*, when we are comforted onely with its *Rays*. Which *Two* Similitudes I make use of the rather,

Dr. Jackt
son, vol. 3.
l. 2. c. 3.

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rather, not onely because they serve to illustrate the matter in hand, but also because *S. Chrysostome* calls that Heavenly thing we receive at the Sacrament, *Spiritual Fire*; and because the Holy Scripture it self calls our Saviour the *Sun of Righteousness*. And as it is not *Improper* to say, that the *Sun*, though it be at a vaste distance from us, reacheth every corner of the Earth, so that in the Fields, in our Houses, in our Closest Retirements we feel it; and nothing is hid from it, from the moss upon the wall, to the Vegetables that are wrapped up in the bosome of the earth; when yet all these are cherisht not by the Sun *it self*, but by its *Beams* onely: so it is not a *Paradox* to believe, that the Sun of Righteousness, casteth his Influences from above, and quickens his Church, and every part thereof; so that every heart, that is not quite Dead in Trespasses and Sins

(like a *Rotten Root*) Receives the benefit of his *Operations*: neither is it any *Impropriety* of speech to say, that our hearts are wrought upon by the *Body of Christ*, that

we are Partakers of his *Body*, that we are enlivened and comforted by his very

*Ad Pop.
Antioch.
Hom. 60.*

Ecclesia corpus Christi effecta obsequitur capiti suo; & superius lumen in inferiora diffusum claritatis suae plenitudine a fine usque ad finem attingens, totum apud se manens, totum se omnibus committat, & caloris illius identitas ita corpori assidet, utra capite non recedat. Panis itaque hic azymus; cibus verus, & sincerus, per speciem & Sacramentum nos tactu Sanctificat, &c. De Cena Dom. opusc. S. Cypriano ascript.

Body, when we receive those *Spiritual Virtues* which are darted from that *Glorified Body* of his which is in *Heaven*,

4. By this time, I hope, it doth appear, how *necessary* the distinction is between *Christs Natural* and *Spiritual Body*, and what is *meant* by that *Spiritual Body*, and why it is so called. I proceed next to shew, that He hath *indeed* such a *Spiritual Body*, wherewith he really, *quickneth* and *strengtheneth* every faithful Christian. For the clearing hereof we must observe our Saviours discourse which the Jews in the sixth chapter of *S. Johns Gospel*, by occasion of their speaking of the Miracle of the *Manna*; he told them, that he would give his followers the *true Bread* from *Heaven*, that his *Flesh*, which he would give for the life of the World, should be that *Heavenly Bread*; that his *Flesh* should be meat *indeed*; and his *Bloud* drink *indeed*; and that it was necessary for every one (who hoped for life) to eat that *Flesh*, and to drink that *Bloud* of his. To conceive (as the *Socinians*, and some other modern Writers do) that by his *Flesh* is meant his *Doctrine* only, and that by *eating* his *Flesh* and *drinking* his *Bloud* is meant, the *Believing* of his *Doctrine* and no more, to me seems a *forced*, a *foreign*, and very *weak* Notion; and an inexcusable

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ble act of *Singularity*; For all the Fathers of the *Greek* and *Latin* Churches, do with *one* mouth interpret our Saviours discourse of that *Spiritual Communication* of his *Flesh* and *Bloud*, wherewith every good Christian is blest. Now, that our Saviour might make this *credible* and *easy* to his Auditors (that *his Flesh and Bloud should be meat and drink* to the Souls of his Disciples) he opens the matter to them these two ways. 1. By intimating to them, that he was to *Ascend* up in his Body into *Heaven*; *vers. 62. what if ye shall see the Son of Man ascend up where he was before?* 'For this reason (saith *Athanasius*)

'he put them in
'mind of his Ascension into Heaven,
'that he might draw
'off their minds from
'*Gross* and *Carnal* Apprehensions, and
'that they might
'thenceforth know
'that the *Flesh* he

ἵνα οὕτω τῆς ἐκ ἡραγῆς ἀναβάσεως ἐμνημόνευσεν τῷ υἱῷ τῷ ἀνθρώπῳ, ἵνα τῆς σωματικῆς ἐνοτίας αὐτῆς ἀφελκύσῃ, καὶ λοιπὸν τῷ σπυριτωῦ σαρκὰ βρωσὶν αἰνῶν, ἕρῳιον, καὶ πνευματικῶν τροφῶν παρ' αὐτοῦ διδομένου μαθῶσιν. Athanas. in illud si quis dixerit verbum contra filium &c. Tom. 1. p. 979. Edit. Par.

'speak of was to be Food from *above*, *Heavenly* and *Spiritual* nourishment that he
'was to give them. And this was no more impossible for him to do, than it was impossible for him to fly through the air: he could as easily make his Body *Spiritual*

S. Cyril
Alex. in
Joan. lib.
4. c. 22.

and *vital*, as he could make an *Heavenly* of an *Earthly* Substance, especially since he was *God*, which he put them in mind of by telling them, that he was in *Heaven before*.

Id. 16.

C. 23.

2. But to clear the matter fully, he *Interpreted* himself to them, *vers* 63. *It is the Spirit that Quickneth, the Flesh profiteth nothing*: meaning (as *S. Cyril* excellently understands it) that though his *Flesh* considered in *it self*, could not quicken any thing; as standing in need *it self* of a quickning principle, yet considering the *Mystery* of the *Incarnation*, and how the *Word* dwelleth in the *Flesh*, we are to conclude, that even the *Body* of *Christ* hath a quickning Faculty, being united to that *Word* which giveth life to all. For the corruptible Nature of *Man* did not *degrade* the *Word* by being joyned unto it, but became it self exalted into a far better condition; so that though it Quickneth not of it self, yet it doth by the *Energy* and *Operation* of the *Word*, the *Spirit* or *Deity* of *Christ*, the plenitude whereof dwelleth in our Saviours *Flesh* bodily, and so maketh it *Vivifick*. This truth being laid down, that our Lords *Body* is full of *Vital* virtue by being united to the *Godhead*, it followeth very plainly, that we must not think of eating the *Natural* and

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and Heavenly *Substance* of our Lords Body after a *Bodily* manner, with our *mouths*; But of receiving into our *Hearts* and *Souls* the *Spiritual Virtues* of his glorified Flesh with a lively *Faith*: the words that I speak unto you, they are Spirit and they are Life, saith Christ: meaning thus much (according to *Athanasius*) 'that my Body which is given for the World, shall be given for food, to be ministred to every one after a Spiritual manner: his words are *Spiritual*, and to be *spiritually* understood (as *S. Cyril*, *S. Chrysostom*, and the rest all say) that is to be interpreted of that *Spirit* which is Life, and which giveth life, and of those *Spiritual Influences* which come from Christs *Heavenly Body*, by the virtue, energy, and operation of that Eternal vivifick *Word* which abideth in it.

From this whole discourse of our Saviour (especially as it is explained by those two great *Luminaries* of the Church, *S. Cyril* and *Athanasius*) we are to conceive, that the Humane Nature

of Christ, being taken into God at his *Incar-nation*, and being vested with the Glories of Heaven upon his *Ascension*, is so full of the *Energy* of the Di-

Όλον ἦδη τῇ ζωοποιῷ τῷ πνεύματι
ἐνεργεῖ τὸ ἴδιον σῶμα πληρὸν πνεύμα
γὰρ ἡ σὰρκα καλῶς ἐκ ἀναρίτων τῶ
ἐν αὐτῷ διατρεφόμενα καὶ τὸ αἷμα
ἡνῶσαν αὐτῷ, καὶ ἔτι αὐτῷ τῷ ζῶ-
ντι ἐνδυσάμενος δυνάμει, ἐξήλυσεν
ἡδὴ καλῶς πνεῦμα. *S. Cyril. in*
Joan. lib. 4. c. 24.

vine

*Quid est,
eundem, ni-
si quia eum
quem etiam
nos? S.
Aug. Tom.
10. Hom.
27.*

vine Spirit, that it is become a *Spiritual Body* : Not that it hath *lost* the Nature of *Flesh*, but because it is Hypostatically united to the *Godhead*, by reason of which *Union* it is endued with an enlivening Power, and the Man Christ Jesus (that *Quickning Spirit*) doth through his Glorified *Humanity* dispense those spiritual *Virtues*, which are the proper *Food* and *Nutrimment* of the *Soul*, and are fitly called Christs *Spiritual Body*, Christs *Spiritual Flesh* and *Bloud*.

This may be further illustrated yet by considering what *S. Paul* saith *1 Cor. 10. 3, 4.* how that our *Fathers in the wilderness did all eat the same spiritual meat*; and did all drink the same *Spiritual drink* (meaning, that they had the same *Spiritual meat* and drink with *us*. For they drank of that *Spiritual Rock that went with them, and that Rock was Christ*. And how did they eat and drink of Christ, but by receiving from him those *Graces* and *Virtues*, which have all along been the Portion and Sustenance of the Faithful? For Christ was with all Believers under the *Law*, before his manifestation in the *Flesh*; they were continually under his care and Providence their Souls lived by his Divine *Influence*, as their *Bodies* were supported with *Manna*, and were refreshed by waters out of the

Rock

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Rock. Now these were *Figures* of good things to come; that when Christ the true Manna should descend from *Heaven*, and should be smitten upon the *Cross*, as the *Rock* (which prefigur'd him) was smitten with *Moses Rod*, he would ever be life and aliment to those that should believe on his Name, and that that *Body* of his, which was to be smitten, as the *Rock* was, should send forth such abundant, salutary streams of *Living* waters, as would Quench the thirst of every true *Israelite* to all *Eternity*.

And this real (but Ineffable) presence of Christs *Grace* and *Virtues* is that, which the Doctors of the Christian Church meant, when they speak with such ravishment of the Presence of the Holy Jesus with us poor mortals in this vale of misery. They entertain'd not any mean and nauseous conceits of the presence of Christs *Natural* Body, whether *in* or *out* of the Sacrament; but they were taken up with *Noble* and *Lofty* speculations, and they fixt their minds upon the *Divine* and *Mysterious* consideration of those Beatifying streams of *Grace*, which spring from Christ (the Fountain of everlasting life) and are conveyed unto his Church through his *Humanity*, by the efficacious operation of his Divine Spirit. The Anciens considered, that the eating

eating of Christ *Natural* Flesh ; and the drinking of his *Natural* Bloud (were the thing *possible*, and consistent with *Humanity*) could not be *profitable*, could not be to any purpose in comparison of those *vital* and *operative Virtues*, which flow from Christ, and *Quicken* all that are *capable* and *apt* to be quickned : and therefore their meditations soared high, they lifted up their own minds to Heaven, instead of bringing down Christ upon the Earth, they minded and spake of the real presence of his *Spiritual Body* only. And when we find some of them to speak, as if the *Nature* and *Substance* of Christ were exhibited to us, we should consider what they *themselves* meant by those and the like expressions, For they spake like *Divines*, that were full of *Lofty* and *Seraphick* notions, and were forced to speak of Mysteries in a high strain, giving the Elements in the

Sacrament becoming and honourable *Names*, but intending by the Flesh and Bloud of Christ, the *Virtue*, the *Grace*, the *Spiritualities* and *Efficacy* of his *Humane Nature*, as it is *Quickned* and

Ἐπεὶ δὲ ὁ ζωοποιὸς τῷ θεῷ λόγῳ ἐνώ-
πηκε τῇ σαρκὶ καὶ μετεσκήνασεν αὐτῷ
εἰς τὸ ἰδίον ἀγαθόν, τῷ ὅτι τῷ
ζωῷ καὶ ὅπως αὐτῷ καὶ τὸ ἀρρήτον τῆς
ἐνώσεως : λόγον συμβεβηκὸς ζωοποιῶν
ἀπέδιδε καθαπρὸν ὅτι καὶ φύσιν αὐτοῦ
διὰ τοῦτο ζωοποιῶν τὰς μετέχουσας
αὐτῷ τὸ σῶμα χειρῶν. S. Cyril ubi
Supr.

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and made quickning to us by the Power of the *Eternal Word* in conjunction with it:

'As *S. Austin*. says
'plainly, in respect
'of that Body which
'was assumed by the
'Word, which was
'born of the Virgin,
'which was appre-
'hended by the
'Jews, which was
'nailed to the Tree,

*Secundum Majestatem suam, secundum pro-
videntiam, secundum Ineffabilem & In-
visibilem Gratiam impletur quod ab eo di-
ctum est, Ecce ego vobiscum sum usque ad
consummationem seculi. Secundum carnem
verò quod verbum assumpsit, secundum id
quod de Virgine natus est, secundum id
quod a Judæis prebensus est, quod ligno
confixus, quod de cruce depositus, quod
lintheis involutus, quod in sepulchro condi-
tus, quod in resurrectione manifestatus,
non semper habebitis vobiscum: S. Aug.
Tractat. 50. in John.*

'which was taken down from the Cross,
'and was wrapped up, and laid in the
'Sepulchre, in respect of that Body we
'have him not with us; but in respect of his
'Majesty, in respect of his Providence, in
'respect of his Ineffable and invincible
'Grace, that promise of his is fulfilled,
'lo I am with you alwayes even unto the
'end of the world. And speaking of the

Eucharist he doth
distinguish between
the Sacrament it *self*,
and the *virtue* of
the Sacrament, cal-
ling that, the *Grace*

*Nam & nos hodie accipimus visibilem
cibum, sed aliud est Sacramentum, aliud
virtus Sacramenti. S. Aug. Tractat. 26.
in John. Usque ad Spiritus participa-
tionem manducemus & bibamus. Id Tract.
27.*

of Christ, which is not consumed with our
Teeth, and the participation of the *Spirit*.
This is that which *S. Austin* elsewhere calls
the *Intelligible*, the *Invisible*, the *Spiritual Body*
of

of Christ : that which *Ireneus* calls the *Heavenly thing* ; that which *Clement* and *Jerome* call the *spiritual Flesh* and *Bloud* of the Lord ; That which *Pseudo-Cyprian* calls the *Divine Virtue*, the *Divine Essence*, the *Divine Majesty*, the *participation of the Spirit*, the *drink* which flowes and streams from that *Spiritual Rock*, Christ Jesus : That which *S. Ambrose* calls, the *spiritual Aliment* , and the *Body of a Divine Spirit* ; that which others call , the *Lords Immortality* , his *Divine Body* , the *Truth of his Body* , the *Nutrimment of the Inward Man* , the *vital Pulment* of the *Incarnate Deity* : and divers other expreffions we meet with in old Authors, signifying the wonderful *vertues* of Christs *Glorified Humanity* , whereof every Faithful Soul is made Partaker. *S. Ifidore Pelusiot* con-

Τὸ πῦρ τῆς θείας ὑσίας σαρκὶ ἀφράσας
συμπλεκούσα, τῇ νύκτι παρ' ἡμῶν εἰς δι-
ακόνειαν, καὶ τὴν ἀφρόντησιν κακῶν ἐργαζο-
μένη Ilidor. Pelus. Ep. 219. l. 1.

ceived, that the roast-
ing of the Paschal
Lamb with Fire, did
Typically signifie,
that Christ (the true Pasleover) was to
unite the Fire of the Divine Essence to his
Flesh, to be eaten of us : That's his Expres-
sion, and it shews his opinion ; that we
receive the virtue of his *Divine* through his
Humane Nature. Among modern Foreign
Writers, none seems to me to have explained
this thing better, than the moderate and Ju-
dicious Author of the *Diallafticon Eucharistia*

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a Book written about 130. years ago, to

compose all contro-
versies about the Sa-
crament) and he too
goes altogether this
way, shewing, that
that Body of Christ
which is present with
us, is his *spiritual*
Body, and that we
communicate thereof
by deriving *Efficacy*,
Power, and *Vital Vir-*
tue from the *Body* of
the Lord. And this
account I am the bet-
ter pleased and satisfi-
ed with, because it was
a Notion that was en-
tertained and really
asserted ; by a very

Hoc corpus, hunc sanguinem & carnem, hanc substantiam corporis, non communi more, nec ut humana ratio dicat, accipi oportet, sed ita nominari, existimari, credi, propter eximios quosdam effectus, virtutes & proprietates conjunctas, qua corpori & sanguini Christi natura in sunt, nempe quod Pasciat animas nostras, & vivificet simul, & corpora ad resurrectionem & immortalitatem preparet. Dialact. pag. 33. & 34. Non hic cogitandum est nos crudas hominis carnes comedere, vel sanguinem bibere : Sed verba spiritualia esse, & spiritu-aliter intelligenda ; carnem quidem & sanguinem nominari, sed de Spiritu & Vita, id est vivi-fica dominica carnis virtute debere intelligi, &c. Ibid. pag. 25. Quia figura veri corporis panis est, jure Corpus appellatur, & quia virtutem ejusdem vitalem conjunctam habet multo magis, tum vero maxime quod utrumque complectitur. Ibid. pag. 54. Panis Domini, Corpus Christi est, quia gratiam & virtutem ejus vitalem conjunctam habet. Quod autem hac non commen-titia, aut nuper nata sententia est, sed ab antiquis recepta & approbata Scriptoribus, clavis ipsorum testimoniis confirmabimus. Ibid. pag. 57.

Learned Doctor of our own Church, with
whose words I shall conclude this considera-
tion : ‘ we must not collect (saith he) that
‘ Christ’s Body, because comprehended within
‘ the Heavens, can exercise no real operation
‘ upon our Bodies or Souls here on Earth ;
‘ or that the *live Influence*, of his *Glorified*
‘ *Humane* Nature may not be diffused
‘ through the World, as he shall be pleased
‘ to dispense it : no, we must not take upon

Dr. Jack.
vol. 3. p.
325. &
Seq.

' us to limit or bound the *Efficacy* of Christs
 ' *Body* upon the Bodies or Souls which he
 ' hath taken into his Protection : there are
 ' *Influences of Life* which his Humane Nature
 ' doth distill from his Heavenly Throne :
 ' And the Sacramental Bread is called his
 ' *Body*, and the Sacramental Wine his
 ' *Bloud*, as for other reasons, so especially
 ' for this, because the *Virtue* and *Influence*
 ' of his most *Bloudy Sacrifice* is most plenti-
 ' fully, and most effectually distilled from
 ' Heaven unto the worthy Receivers : and
 many more things he saith to the same effect.

By this account we may easily under-
 stand the meaning of the sixth chapter
 of *S. John*, which hath so puzzled many
 Learned Interpreters; and we may fairly
 give the reason of the Sentence of our
 Lords, *Except ye eat the Flesh of the Son of*
man, and drink his Bloud, ye have no life
in you. For the *Principle of life* comes from
 our Lords *Glorified Humanity*; and unless
 we receive into our Souls the *vital Virtue*
 which distilleth from it, we can be in no
 other than a dead Condition.

I do not mean, that 'tis impossible to
 have life without receiving the *Sacrament* :
 no, there is that which Divines call a
Sacramental and *Spiritual* receiving of Christ,
 and a *Spiritual* receiving only : when men
 eat and drink after a right manner, they
 receive

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receive both the *Sacrament* and also the *thing* or *virtue* of the *Sacrament* : but yet men may derive (and by Faith do derive) virtue from Christ *without* the *Sacrament*) (if they do not abstain through negligence, or the love of sin, and the like.) The Grace of God is not tyed to *Sacraments* so, but that God may dispense it as he pleaseth; nor are we to conceive, that the *Blessed Body* of Christ doth quicken none but at the *Communion*.

R

CHAP.

C H A P. X.

That Christs Spiritual Body is actually, verily, and really taken and received by the Faithful in the Lords Supper. Proved from the Analogy thereof to other Sacrificial Feasts among Jews and Heathens. From S. Pauls Discourse, 1 Cor. 10. and from the sense of the Catholick Church. Several advantages gained by this Notion,

5. **B** Ut yet the celebration of the Communion is the *Ordinary, standing, and effectual* means, to make us partakers of Christs *Virtues and Spirit* : And this is the last thing I shall shew (for the conclusion of this whole point) that the *spiritual Body* of Christ , which in some measure is given in general to all faithful Christians, is *effectually, certainly, and abundantly* given, particularly
to

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to all Devout and Faithful *Communicants*.

And here to touch a little upon the Effects of the Ancient *Sacrisical Banquets*, which have been spoken of before : It is observable, that those *Mysterics* were not things of an *empty* nature to those that communicated thereof, but were attended with the *operation* and *efficacy* either of *Divine* or *Diabolical* Powers. 1. That great *care* and *Reverence* which was required of the *Jews* under pain of death, for the due celebration of the *Paschal Supper*, was a clear argument, that God *himself* intended to be *with* them at the time, after a more *Peculiar* manner, and to scatter his Heavenly *Blessings* among them. The intent of *that*, and *other* Religious *Mysterics* was that the Souls of Gods People might be *united* to the *Divine Nature*, and might be *Inspired* by the *Divine Mind*, as *Abarbanal* tells us. To this purpose the Learned *Mafius* observes, that some *Hebrew* Doctors believed so great a *Mystery* to have been in the *Paschal Sacrifice*, as that thereby God did alter some sort first of all *Communicate* his *Divinity* unto Men. And he cites a passage in a Book of *Rabbi Judas*, where he saith, that by means of the *Passeover* God did take men into such *close Communion* with himself, that by his *Divine Power* they did abide in him, as the week of a candle

Abarbanal
Exord. in
Levit. in
fine.

Mafius
Comment.
in Josh. c.
5. p. 89.

abideth in the Light; and that this was mystically signified by those words, *Levit.*

11. 45. *I am the Lord, that bringeth you up out of the Land of Egypt, to be your God; meaning (as that Rabbi interprets it) that I might impart unto you mine own Divinity.*

Where the same Author also takes notice of a saying in *Philo*, that by the *Passover*, was signified *the passing of our mortal and corruptible nature into God*, that is, the changing and raising of it into the *Divine*

Nature. And for the understanding of these Myste-
rious notions, *Masius* refers us particularly to the sixth chapter of *S. John*; as if God under the Law did bless men with such *Spiritual Influences* and

Divine virtues at the *Passover*; as Christ doth now bless Communicants with at the *Eucharist*, to be meat and drink indeed to the Souls of his Disciples.

2. As the *Jews* did partake of God at the *Paschal Supper*, so did the *Heathens* partake of *Divels* at their *Sacrificial Banquets*. That there were *Demoniacks* of old, people that were inspired by *Divels*, and

possess'd with *Divels*, is out of all controversie: for the Ancient Christians were commonly wont to force them

out

That's the true reading (not withstanding what we find in the margin). *διαβάσις*
γὰρ ἐν διαβόλῳ ἡ νόμιμος καὶ φυσικὴ τὸ πάθος ἐγενήθη.
Philo de Sacr. Abel. & Cain.

Etiā de corporibus nostro imperio excedunt inviti & dolentes; Tertull. Apolog. c. 23. de Dæmonibus.

out of men, and to put them to a great deal of *Torment*. The Divil had many opportunities and ways of getting this power over people, God permitting it so to be in vengeance for their wickednesses.

So *Tertullian* tells a story of a Christian woman; that going to see an *Heathen* Play return'd posselt with the Divil: and when the Exorcist demanded of the Demon how he durst meddle with one of the faithful, his answer was, that he found her in his *Dominions*. But never did these Infernal Spirits take greater advantage over men, nor seize them more effectually, than when they did *Sacrifice* unto them, and did eat of their Sacrifices in their *Temples*.

Then these Demons did sometimes appear unto them, as they did to *Julian*: sometimes they posselt them so that they were besides their *senses*, and become mad and furious, as those who were

called *δυσκόμοι*, and such as celebrated the *Orgia*, or the Mysteries of *Bacchus*, (otherwise called, *Omophagia*, from their eating of *Ram-flesh*) whereby they grew quite *Frantick*, yet past for men

that where *Divinely* inspired full of the *Numen* and Majesty of God. Sometimes the Divels drove them into such a violent

Tertull. de Spect. c. 10.

Theodor. Eccl. Hist. l. 3. c. 3.

Ἐνθουσιασμός ἐστι καὶ ἄλλο ἐξ ἱερῶν τινὲς ἐν τοῖς ἱεροῖς δυνάμεσιν [forſan, ἐν δυνάμεσιν] ἐν τοῖς ἱεροῖς δυνάμεσιν: Galen, quoted by Casaubon of *Enthusiasm*, chap. 1.

Arnob. adv. Gent. lib. 5.

Herodot.
l. 2.

Vide Lu-
cian de
Dea Syria.

1 Kings.
18.

Vid. Lu-
cian ubi
Supr.

* So the *Entbei Sacerdotes* mentioned by several Authors. *Pleni & mixti Deo vates*; *Minut. Fel.* And such was that *ἱερεῖς*, that *Pythia vates* (like that *Rhynchonissa*, 1. *Sam.* 2. 8. called by the Seventy *ἱερεῖς*) vide *Gyrard-Hist. Deor. Syntagm.* 7. pag. 222. || Hence *πρωτοειρ* *δινδαδς* to banquet upon the Sacrifices which had been sent to the Oracle, for the asking his advice) *Eurip.* in *Electra.* p. 835.

Dr. Cud-
worths
True No-
tion.

furor, that they *whipt* and *scourged* one another (as the old *Egyptians* were wont to do, when they had done *Sacrificing* :) nay, that they would *cut* their *Arms* and other parts of their *Bodies* (as those *Lucian* speaks of) like the worshippers of *Baal*, those *Demoniacks*, that did usually *cut themselves with knives and Lances*, till the *Bloud gushed out upon them*. Sometimes the *Divels* did *Influence* them so, that they

were full of *Poetical strains*, could * *deliver Oracles*, and by the help of the *Demons* within them, could foretel things to come, could *Divine*; and *presage events*, after they had || eaten of

the *Sacrificess*. Out of many *Writers* it appears, that the old *Heathen* by means of their *Sacrificial*, *Idol feasts*, contracted such *fellowship* and *intimacy* with the *Powers of hell*, that they hardly ever wanted their *Assistance*. And a learned *Doctor* of our *Church* tells us out of one of the *Rabbies*, that the *Amient Chaldeans* were wont to eat *Flesh* and *Drink Bloud* with their *Idols*, because they had thereby such *Communication* with *Demons*, that they familiarly *conversed* with them,

them, and told them what would *happen* in process of time. Which he also confirms out of *another* Rabbi, who saith, that by this kind of *Communion* with Divels, at their Tables, the *Chaldeans* were able, to *Propheſie* and *foretell things to come*. To all which I shall onely add, that those lewd *Hereticks*, who used *Inchantments* and *Magical Arts* (as many of them did) in the *Primitive times of Christianity*, did learn to deal with *Divels*, and taught others to deal and to be posselt with Divels also, by means of those *Mysteries* which they used in *Imitation* of the holy Eucharist, that was used by the *Catholicks* : and to this purpose *Irenæus* tells us particularly of that Wizard *Marcus*, that he became familiar with Demons, and fascinated his Disciples, especially of the female Sex, after this manner.

*Iren. adv.
Hæ. l. 1.
c. 9.*

Now this I take to be the *full* importance and design of that Phrase, 1 *Cor.* 10. 20. where *S. Paul* saith, *I would not that ye should have fellowship with Divels*; *κοινωνία τῶν δαιμονίων γινώσκειν*, to be Communicants with, and Partakers of Divels : meaning, that they should not have any the least society with them, lest by sitting at their Tables they should come to be governed, acted, and inspired by them, as *Demoniacks* were. And this gives a great deal of Light to those places of Scripture where we

are said, to have the *Communication* of the *Body*, and of the *Bloud* of *Christ*, and to be partakers of the *Lords Table*. For the full meaning of these expressions is, that by feasting together at the *Table* of the *Lord*, we do participate of our *Lords Spiritual Body*, and of his *Spiritual Bloud*, so as that we are *Influenced* by him, and receive *Spiritual Virtue*, *Power* and *Energy* from him. that as the *Possessed* of old were thought to have a *Divine Numen* in them, so every devout *Receiver* of the *Lords Supper* may be said to have *God* and *Christ* in them, because

Hence *Demoniacs* were called ἐνδοξοί, and ἐνεργήματα ἐνεργήματος, τῆς ἐν ἡμῶν πνεύματος ἀκατάστατος Maxim. in Pseudodionys. de Eccl. c. 3. So the *Saints* of *Christ* were anciently called, χριστοφῶροι, πνευματοφῶροι and θεοφῶροι (as *Ignatius* the *Martyr* was called) θεοφῶρος, ὁ ἐνεργήματος ἡμῶν τῷ κυρίῳ, Clem. Alex. Trajanus dixit. Quis est Theophorus? Ignatius respondit, Qui Christum habet in petore; vide Acta Ignatii pag. 3. &c.

they are lead by the *Spirit* and receive the *Graces* of the *Spirit* of *God* & *Christ*, in *Virtue* of *Christs Body* and *Bloud*. The *Socinians* go a great way round about to fetch a wrested

interpretation of these words of *S. Paul*, *The Cup of blessing which we bless, is it not the Communion of the Bloud of Christ? the bread which we break, is it not the Communion of the Body of Christ?* 1 Cor. 10. 16. For whereas they understand those words to this effect, that our celebration of the *Eucharist*, is a *Declaration* of that Communion

nion we have with that sacred *Society*, the *Church*, which is the *Mystical Body* of Christ; the Interpretation is *Impertinent*, *Idle*, and *Ridiculous*; because that place of Scripture doth plainly signifie a Communion of Christs *Bloud*, as well as of his *Body*; nay, of that bloud which was *shed*, and of that Body which was *given* for us; and this cannot be meant of his Body *Mystical*. Some again are as wide on the other hand; who though they grant a Communication of Christs very *Body*, yet nevertheless *Deny* the *Reality* of its presence, which is a meer *Riddle*, and an *unintelligible* notion, for how can we conceive, that we really partake of Christs Body at the Sacrament, if it be not really *there*; to deny him to be *Present*, and yet to affirm that we receive him *Spiritually*, *Mystically*, and *Sacramentally*, is nothing else but to use so many dark expressions to cover *Non-sense*; it being impossible to imagine how we can Communicate of that which is *Not*: and 'tis as plain a *Contradiction* to say, that we eat of Christs Body, and drink of his Bloud, if his Body and Bloud be not *Present*; as it is to say, that we receive Christ, and yet *not* receive him at the same *time*. Nor doth it mend the matter to say, that we receive Christ by *faith*. For if Christ be not *Present*, and at our *hand*, I cannot see how
all

all the *faith* in the world can help us to *re-*
ceive him. Christ doth dwell indeed in every
 Believers *heart*, and faith doth dispose and
qualifie us for the reception of him; but
 how can faith bring that to me, which is not
nigh me, and which is not *her below* to be gi-
 me? Faith is a *perswasion* of the *mind*,
 and this *perswasion* worketh upon mine
 own *heart*, but cannot work upon the *object*
 of my faith so as to bring that to me, which
 is really above in *heaven* onely. Nay, we
 must suppose the Body and Bloud of our
 Saviour to be in the Sacrament; or else we
 cannot *Rightly* believe, that we do receive
 him; for to believe that I receive Christ at
 the Sacrament, when at the same time I
 believe that he is not *Really there*, is a *Lying*
 faith that contradicth and confuteth *it self*.
 Seeing then 'tis reasonable to believe, that
 Christs Body and Bloud are *actually* and
verily in the Sacrament, it must be granted
 that they are there, either in respect of their
Natural Substance, or in respect of their *Spi-*
ritual (but Real) *Virtues*, and in respect of
 those Divine *Influences*, which are, by means
 of the Sacrament, derived from the man
 Christ Jesus. But the *first* of these is a pro-
 position so *unconth*, so *irrational*, so repugnant
 to Scripture and all *Antiquity*, and upon
 every account so *impossible* to be true; that
 it nomore agreeth with *Christianity*, then
 darkness

darkness doth agree with *light*. Therefore if men well understand and *speake sense*, they must grant *S. Paul* to speak in the fore-cited place, of the Communication of Christs *Spiritual Body* and *Bloud* : and so the thing will be *obvious*, *rational*, and *intelligible* : for in regard that by the use of the blessed Sacrament we receive *virtues* and *influences* from our Lords Glorified *Humanity*, we are very rightly said, to Communicate of his *Body*. In regard that these *Virtues* are not *imaginary Ideas*, but *Real things* (*Real in themselves*, and of *real effect* and *operation*) it is very *proper* to affirm, that Christ is *Really present* in the Sacrament. Lastly, in regard that these *virtues* are of a *Spiritual Nature*, and flow from him who is a *Quickning Spirit* ; and are dispensed by the *Holy Spirit*, and are receive by, and work upon our *Spirits*, and are efficacious in order to our *Spiritual Life* ; and do make us partakers of the *Divine Nature* ; it is easie to conceive the reason, why Christ is said to be present in the Eucharist after a *Spiritual manner* : and so by this construction of the matter, the Doctrine of Christs *Real* (but *Spiritual*) *Presence*, and of the *Real* (but *Spiritual*) *Communication* of his *Body* and *Bloud*, is *secured*, and the darkeſt part of this *Mystery* lyes *open*, and *fair*, and *easie* to be understood by men of the most *Vulgar capacities*.

To

In 1. ad
Cor. cap.
10.

To this purpose *Anselm* understands those words of the Apostle 'the Cup of blessing which we bless, is it not the Communication of Christs Blood? that is, doth it not make those who drink of it worthily, partakers of the Life of Christ, which is designed by his Blood? doth it not make us partakers of his blessedness and Glory, wherein our souls are made One with his by the Communication of the same Glory? And so the Bread which we break, is it not the participation of the Body of Christ? that is, doth it not work this in Us, that our bodies participate of the Immortality and glory of our Head? This is the meaning, saith he, that the participation of the Bread and Cup of the Lord hath this effect, that our souls and Bodies are thereby made conformable and Like to the soul and Body of our Redeemer. We eat and drink even to the participation of Christs Spirit; so that we are the members of his Body, and are enlivened by his Spirit.

Id. in 1.
ad Cor.
cap. 11.

Indeed *Anselm* was but a late Writer in comparifon (for he lived in the 11th. Century.) But in this he spake the sense of the Ancient Doctors of the Catholick Church; whose faith it was, that Christs Humane nature, by being united to the Deity, hath a Quickning faculty, so that all true believers do receive Quickning Virtues from him, specially by a due use of the blessed Eucharist.

That

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That this was the *Catholick faith* appears by one pregnant instance, which hath not been taken notice of by many Writers upon this Subject. A little above 400 years after our Saviour, *Nestorius* the Heretick taught, that the *Divinity and Humanity* of our Lord was not united in one person. Upon this a General Council met at *Epheſus*, and unanimously condemned this Heresie. *S. Cyril* of *Alexandria* was a great man at the Council and had a great hand in the condemnation of *Nestorius*; and one Reason he gave to justify their proceedings was this, because, *Nestorius* by that his Do-

ctrine made void the *Virtue of the Sacrament*. And how did they conclude so? why this was the principle of *S. Cyril*

Ἐπεὶ δὲ Νεστόριος καὶ οἱ τὰ αὐτοῦ
φρονῶντες παραλύουσιν αμαθῶς τὴν
μυστηρίῳ τῷ δυνάμει, τὰύτη τοι καὶ
μάλ᾽ αἰότως γέγονεν ὁ ἀναθε-
ματισμὸς. Concil. Ephes.

and the rest of them, that the *Body of Christ* is *Vivifick*, and that the Souls of Communicants live by receiving *Vital Virtue* from it. Now, if (as *Nestorius* said) the *Divinity* and *Humanity* of *Christ* be not *United*, it is impossible for his *Flesh* to yield any *Life*; because *no* flesh quickneth of it self, neither can *Christ's* flesh *Quicken*, but by the power of the *Word*. Seeing therefore, that Heretick denied the Union between the *Word* and the *Flesh* of *Christ*, it would follow of necessity, that the *Body of Christ* is not *vivifick*, and consequently that we receive

no *vital virtue* from it at the *Sacrament*; which Doctrine being contrary to the *Common Faith*, the Author of it, *Nestorius*, and his followers were very justly Anathematiz'd. Whosoever reads the History of that Council with indifferency of judgement, may easily perceive that the sence of the Church at that time was, that at the Holy Communion men receive *Divine and heavenly Virtues* from our Saviours glorified Humanity, so that we live by *Him* through the Communication of his *Virtues*, as he himself lived by the *Father* through the Communication of his *Nature*. And I am sufficiently satisfied, that this was the faith of the Catholick Church both *before* that Council, and also for many ages *after* it. Thus when St. *Ignatius* intimates, that the *Eucharist is the Flesh of Christ*, 'tis clear to me, that he meant Christs *spiritual* Flesh, as *Clemens Alexandrinus*, and St. *Jerome* expressly called it, meaning the *Spiritual Virtue* of his flesh by reason of its Hypostatical Union with the *Deity*. When *Ireneus* said, that the Eucharist consisteth of *two things*, the *Earthly* and the *Heavenly* thing, 'tis plain that by the *Heavenly* thing he meant (not Christs *solid*, *Natural* Body, but) that *Heavenly Grace* and *Virtue* which goeth along with the *Sacrament*. When *Justin Martyr* compared the Mystery of the *Eucharist*

with the Mystery of the *Incarnation*, I cannot doubt but he meant, that, as in the *one* there was a *Personal* union between *Humanity* and *Divinity*, so in the *other* there is a *Sacramental Union* between *Bread* and *Spirit*, when the *Pseudo Dionysius* affirms, that by the Sacrament we Communicate of the *Divine things of Christ*, 'tis but fair to understand him to speak of those *Divine Virtues* and *influences* wherewith the Holy Jesus doth bless every humble and devout heart.

De Eccl.
Hier. c. 3.

When *Clemens Alexandrinus* distinguisheth the *spiritual* Blood of Christ from that which is *fleshly*, and moreover saith, that by drinking the blood

Διτρίδον ἢ τὸ αἶμα τοῦ κυρίου, τὸ μὴ γὰρ εἶναι ἀντὶ σαρκικὸν ὡς τῆς φθορᾶς λευτερώμεθα, τὸ ἢ πνευματικὸν τελῶσιν ὃ καὶ χορεύμεθα; καὶ τὸτ' ἔστι πιεῖν τὸ αἶμα τοῦ Ἰησοῦ, τῆς κυριακῆς μεταλαβὼν ἀφθαρσίας, Clem. Alex. Pædag. lib. 2. c. 2.

of Jesus is meant the being made partaker of the Lords *Incorruption*, any man may see that he spake of the *Spiritual Virtues* of Christs Blood, whereby we are purified, sanctified, and fitted, for a blessed Immortality. When *Theodotus* affirmed that by the power of the Spirit the Bread is changed into a *spiritual virtue*, his plain meaning was, that there is a change, not

Ὁ ἀρετὴ καὶ τὸ ἔλασιν ἀγιάζειν τῇ δυνάμει τοῦ ὁνόματι [leg. πνεύματι] ἢ τὰ αὐτὰ ὅτι καὶ τὸ φαινόμενον δια ἐλήφθη, ἀλλὰ δυνάμει εἰς δυνάμει πνευματικὴν μεταβιβάζειν, Theodot. in fine oper. Clem. Alex. pag. 8co.

of the *substance*, but of the *quality* of the Bread, so that by the manducation thereof *spiritual Virtue* is given to the worthy Receiver. When *Origen*, speaking of the Bread, calls it the *Typical* and *Symbolical*

In Matth.
15.

Body of Christ (or the figure and Type of it) and then presently mentions, by way of *distinction*, the *Word* it *self* which was made *flesh*, and is the *true food*, which whosoever eateth shall live for ever; it is most reasonable to understand him to speak

Ὁ σῶς ὁ ἀστὸς σωματικῇ
καὶ ἄλλῃ, ὅτι τὸ ῥῆμα
ἐστὶν τῆς ψυχῆς ἀρμό-
διον, Cyril. Catech. m yst.
8.

of that *vital* and Divine virtue which goes along with the *symbol*, and is derived from the *Word*, which is the suitable food of the *Soul*, as bread is of the *Body*. When

Athanas.
in illud
quicumque
dixerit
verbum
&c.

Athanasius understands, by the flesh of Christ, that *Heavenly* food from *above*, that *spiritual* Alimony which Christ gives us from *Heaven*, what else could he mean, but those Divine and *Cælestial Virtues*, whereby he strengthneth and refresheth every craving Soul; tho, in the substance of his *Natural* body, he be *absent* from us? When according to *Julius Firmicus*,

Ipse ut Majestatis suæ substantiam
credentibus tradens ait; nisi edev-
tis carnem filii hominis &c. Jul.
Firmic. de Errore Profan. Gent.
in Bibliotheca Patrum.

the receiving the substance of Christs *Majesty*, is the very same thing with the eating of his *flesh*, and the drinking of his *Blood*, what can

can he mean by the *substance* of Christs Majesty, but those substantial and Divine *influences* which come from his Throne of Glory, whereby we are made partakers of the *Divine Nature* (as St. Peter speaks) or as St. *Hilary* expresseth it, whereby we are made partakers of the *Nature* of his *Flesh* (glorified?) when St. *Cyril* of *Jerusalem* saith of the *Bread*, (as he did of the *Oymment* which was used in those days) that after Invocation it is not any *common* or *incon- siderable* thing, but the *gift* of Christ and of the Holy *Spirit*, made efficacious by the presence of his *God-head*; how can we understand it but of that *spiritual Energy* and *Virtue* wherewith the *Element* is indued, and which efficaciously worketh by the power of Christ upon the soul of every worthy Communicant; When *Epiphanius* speaketh so *positively* and so *home*, that the *Bread* in the *Eucharist*, and the *Water* in *Baptism* have their *Virtue* from Christ, that 'tis not the *Bread* it *self* that is efficacious, but 'tis the *Virtue* of the *Bread* (wherewith Christ indues it) and that the *Bread* indeed is *Food*, but 'tis the *Virtue* in it which serveth for *vivification*; what can any man desire more plain, more emphatical, more full? when St. *Ambrose*

Si ergo nos naturaliter secundum carnem per eum vivimus, id est, Naturam carnis suae adepti, &c. Hilary. de Trin. lib. 8.

St. Cyril.
Catech. 3.

Epiphani.
in Ana-
cephi.

Ambros.
de Sacram.
lib. 6. c.

Chryso-
stom. Hom.
50. in
Matth.

Catene
Thomæ in
Luc. 22.

faith (if the Book be his) 'that we take
' the *Sacrament* as the *Similitude* of Christs
' body, but do really receive the *Grace* and
' *Virtue* of Christs Nature: 'tis plain that
he means those spiritual *influences* which
are derived from him. When St. *Chry-*
ostom to shew what benefits *we* have by
receiving of Christ shews the benefits
which *they* had who touched but the *Hem*
of his garment; undoubtedly he meant
that *we* receive these benefits (as *they* did)
by *virtue* which goeth out of him. When
St. *Austin* so often speaks of not the out-
ward *Symbols* only, but chiefly of the *thing*
in the *Sacrament*, of the *Virtue* of the Sa-
crament, and of our eating and drinking
even to the participation of the *spirit*, and
faith, that the *Truth* and *virtue* of Christs
body is diffused every where; what can
any reasonable man suppose him to mean
but that though Christ be in Heaven in his
Body, yet he is with us by his *spirit*, and
blesseth us all with his Spiritual *influences*,
but *especially* when we Celebrate the me-
mory of his *Passion*? When St. *Cyril* of *A-*
lexandria so frequently affirmeth, that the
Glorified Body of Christ is *vivifick*, and
makes the *Sacrament* vivifick too; and faith
that God condescending to our weakness
sendeth the *Virtue of Life* into the Bread
and Wine that are before us, turning them
into

into the *Energy* (or *efficacy*) of his own flesh, so that a *quickning* principle may be in us ; the sense is so plain and satisfactory that I will presume to say, were St. *Cy- ril alone* allowed to be judge in this case, there would hardly be any controverſie at all in the Christian World about the blessed Sacrament, unless it were *this*, who should receive it *ofineſt*, and with the great est reverence. This Divine and *ſpiritual* virtue derived from Chriſt, and conveyed into the Sacrament, is that which *Theo- doret* means by that *Grace*, which he ſaith is added to the Nature of the Elements. This is that too which Pope *Leo* and the Synod of *Rome* meant by the *virtue* of this heavenly food ; that which *Theophylact* meant by the *Virtue* of Chriſts Flesh and Blood ; that which *Hugo de St. Viſtore* meant by the *efficacy* of the Sacrament, by the *ſpiritual Grace*, and by Chriſts *ſpiri- tual* Flesh ; that which Pope *Gelaſius* meant by that *Divine* thing in the Eu- chariſt, whereby we are made partakers of the *Divine Nature* ; that which *Bertram* meant by the *inviſible* Bread, the *Pow- er* of the *Divine word*, the *Virtue* of Chriſts Body and blood, the *inviſible efficacy*, the *ſpiritual fleſh* and blood of our Saviour, and abundance of ex- preſſions more to the ſame purpoſe, in his

Gratian.
de Conſec-
diſt. 2. c.
28.

Theophyl.
in Marc.
14. Hugo.
de Myſte-
riis Eccleſ.
cap. 7. Ge-
lat. de du-
ab. Nat. in
Chriſto.

Bertram de
Corp. &
Sanz. de
Domini.

Isidor.
Hispal de
Eccl. Offis.

Haymo. in
Cor. II.

Paschas.
Ratbert.
de Euchar.

admirable Book to *Carolus Calvus*. 'Tis that too which *Isidore Hispalensis* meant by the Divine *Virtue* which worketh salvation under the cover of earthly things : That which *Haymo* meant by the grace of *Sanctification*, whereby he saith the *Plenitude of the Deity*, and the *Divinity of the Eternal Word* filleth the *Elements* : That which *Paschasius Ratbertus* himself meant by the *Spiritual Flesh* of Christ, that *vital Portion* which every good Communicant receives of the *fullness of Christs Divinity* :

Panis iste quem Dominus Discipulis porrigebat, non effigie, sed [leg. seu] natura mitatus, omni potentia Verbi factus est caro; Et sicut in persona Christi Humanitas videbatur, & latebat Divinitas; ita Sacramento visibili ineffabiliter Divina se infundit Essentia, &c. Pseudo-Cyprian. de Cæn. Dom. -- Et Superius lumen in inferiora diffusum, claritatis suæ plenitudine a fine usque ad finem attingens, totum apud se manens, totum se omnibus commodat, & caloris illius identitas ita corpori assidet, ut a capite non recedat. Id. ib.

Lastly, 'tis that which the *Pseudo-Cyprian* meant by that *Divine Vertue* which he acknowledged to be in the Sacrament, that *Super substantial Bread*, (as he calls it) that *Divine Essence*, and *Majesty* which accompany the *Elements*, that *effect* of *Eternal*

Life, and that *Latent Spirit*, whereof every devout and well disposed Christian doth participate. I have not time to look into every particular Church-Writer : but this I will presume to affirm, that where any of the Ancients do harp upon Christs presence in the *Sacrament*, they mean *his*

pre-

presence by his *Grace* and *Virtue*, and where they speak *intelligibly* and *distinctly* of this matter, they speak *plainly* to this purpose; intending by the body and blood of Christ, which we receive, neither more nor less, then those *efficacious Virtues* which are derived to his Church from his *glorified Humanity*; this they call his *Body and Blood*, especially when they call it, by way of *distinction*, the *spiritual Body*, and the *spiritual Blood* of our Blessed Redeemer.

And this account is the rather to be received by us for several good Reasons.

1. Because it makes this great Mystery very easie to be understood, so that without any straining of our *wits*, or forcing of *Scripture*, we may readily and clearly conceive how we are said to Communicate of Christs Body and Blood. For do but conceive a notion of Christs *spiritual Body*, and the account is very *short*, and the matter is very *intelligible*.

2. It shews the sense of the Catholick Church in former Ages to be the same with ours *now*. For Christians did ever acknowledge *two different* things in this Mystery, the outward *sign*, and the inward *Grace*, and accordingly they did every set a different *Price* upon these two things, valuing most of all the *spiritual Grace*, but yet Honouring the *Element* for the *Grace sake*. Many

times indeed they called the bread, Christs *Body*, because it *signifies*, and *represents* and *exhibits* it; but usually they called the *Elements*, the *Types*, the *Antitypes*, the *Figures*, the *Images*, the *Signs* of our Lords *Body* and *Bloud*; so the Author of the *Constitutions*, *Pseudo Dionysius*, *Clemens Alexandrinus*, *Tertullian*, *Theodoret*, *Eusebius*, *Chrysostom*, *Origen*, *Cyril*, *Basil*, *Macarius*, *Jerome*, *Gregory Nazianzen*, and divers more: so that we may well laugh at those who are pleased to talk, as if the *Fathers* believed *Transubstantiation*. Yet nevertheless they all with one mouth confessed the *Body* of Christ to be in the *Sacrament*; and so do we now, but in that sense which the Ancient Church meant, they believed the presence of Christ *spiritual* *Body*, and after a *spiritual* manner, and that is our Faith also: and we cannot be condemned for *Hereticks*, but the old *Catholick Church* must lye under the *Anathema* too.

3. This account serves for ever to break the neck of their pretences, who to defend their new Doctrine of *Transubstantiation*, and other pestilent Errors which are built upon it, do stiffly urge the *literal* and *strict* construction of those words, *this is my Body*, and *this is my Bloud*; supposing, that it passeth the skill of the *Protestants* to give a better Interpretation: whereas

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whereas *this* account gives such a fair, such an Intelligible, such a Rational, such a *Catholick* explication of the thing, that the *Romanists* themselves, if they would consider it well, may look upon *their* Construction, not only a very *absurd*, but as a very *needleſs* one too.

4. This account may serve to *reconcile* and make up those differences which are between some *Reformed* Churches about this matter. For whereas 'tis granted by us on *all* hands, that the Elements *retain* still their own *Nature* and *Substance* even after Consecration; and yet the *Lutheran* Churches hold, that Christs *Real* and *Substantial* Body is delivered together a long with the Elements; methinks this should not be enough to maintain a breach, if men were *considerate* and *candid*, and would not insist too much upon *Phrases*. For if by Christ *real* and *substantial* Body be meant (as I believe the *old Lutherans* did mean) the *real* and (as they may be called in some sense) the *Substantial* *Virtues* and *Influences* of Christs Body, I do not see but all *Reformed* Churches in the World, might shake hands and be Friends as to *this* matter.

* For the Ancients themselves used the words, *Nature*, *Substance*, &c.

to *this* sense; as is well observed by the Judicious Author of the *Diallaſticon* (commended by *Lavater* in his *Historia Sacrament.*) *Cum agitur de Sacramentis, mentionem faciunt Patres Naturæ & Substantiæ, non φυσικῶς sed θεολογικῶς, hoc est, non ut Philosophi naturales loquuntur, sed ut homines de Divinis rebus differentes, Gratiæ,*

Virtuti & Efficacitati, Natura Substantiaque nomen impertientes, nimirum Sacramenti natura id postulante. Diallact. pag. 63. Edit. Anno 1557. Est autem virtus corporis Christi efficax & vivifica, quæ per gratiam & Mysticam benedictionem cum pane & vino conjungitur, & variis nominibus appellatur, quum res eadem sit. Ab Augustino, Corpus intelligibile, invisibile, spirituale: Ab Hieronimo, Caro Divina & Spiritualis: Ab Irenæo, Res Cælestis: Ab Ambrosio, Esca Spiritualis, & Corpus Divini Spiritus, Ab aliis aliud simile quippiam. Et hoc multo etiam magis efficit, ut hoc Sacramentum dignissimum sit veri Corporis & Sanguinis nomenclaturâ, quum non solum extrinsecus figuram & imaginem ejus præ se ferat, verum etiam intus abditam & latentem naturalem ejusdem corporis proprietatem, hoc est vivificam virtutem secum trahat, ut jam non inanis figura, aut. absens omnino rei signum existimari posset, sed ipsum Corpus Domini, Divinum quidem & Spirituale, sed presens gratia, plenum virtute, potens efficacitate. Ibid. pag. 56. 57.

5. This account serves to the clear meaning of several Doctors of our own; who are wont to say, that Christ is *present* in the Sacrament, and received *in* and *by* the Sacrament, and that *really*; but yet *Spiritually*, *Mystically*, *Sacramentally*, *Effectually*, *Virtually*, and the like: all which expressions (other wise *hard* to be understood) are very *Intelligible*, if we do but take this notion along with us, that the *Virtues* and *Influences* which flow from Christ, are by the due use of this Sacrament, actually, really and effectually *dispensed*.

CHAP. XI.

Other Blessings which we receive by the Sacrament. As the Assistance of the Holy Spirit. Proved from the Words of Christ, and S. Paul. The Confirmation of our Faith. An intimate Union with Christ. What that Union is, explained and Proved. Lastly a Pledge of an Happy Resurrection.

THis then being a *Fixt* principle, that by *means* of the *Holy Bread* and *Wine* we do really participate of Christs *Body* and *Bloud*, divers *other Blessings* do necessarily follow, which *depend* upon this, as upon the *Prime* and *Fundamental Blessing*. And, as I have shewed already, that *pardon of Sin*, is the effect of our feeding upon Christ in a *Mystical sence*, so I am to shew you next, that there are *more Blessings* which accrue to

to us by our Communicating of Christ after that *real* and *spiritual* manner which has been explained *now*.

And the next is this, that hereby we receive such large supplies and measures of Christ's Spirit, as are suitable to our necessities. Our condition by nature is so miserable, that we are not *sufficient of our selves*, *no not to think any thing* (that is good) *as of our selves*: therefore unless we receive *supernatural* aids and assistances from Heaven, it is impossible for us to make our selves meet to be partakers of the inheritance of the Saints in light: *Without me ye can do nothing*, as our Saviour told his Disciples, *Joh. 15. 5.* without the communications of his Holy Spirit, 'tis in vain to conceive, that either we can have our fruit unto Holiness, or reap in the end everlasting life. For this reason he there compares himself unto a vine, and us unto the branches, because, as the *branches* cannot bear fruit of *themselves*, except they abide in the *Vine*; so neither can we, except we abide in Christ. That spiritual assistance which is derived from Christ unto every particular Christian, is like that vital Sap which is conveyed from the *Root* unto every particular *Twig*: And by means of his vital Spirit it is, that we thrive, and grow, and bring forth fruit unto perfection.

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tion. Hence Christ is called our *Life*, because he is the *Author* of that quickning Principle whereby we live unto righteousness; and from Him it is, that the whole Body (of the Church) *by joynts and bands having nourishment ministred, and being knit together, increaseth with the increase of God, Col. 2. 19.* Now this Heavenly assistance, this quickning Principle, this Divine Nourishment is given to every Soul by the Mysteries and Gracious Energy of the Spirit; and by the due celebration of the *Eucharist*, the assistances of the Spirit are the more plentiful, and his Irrigations are the more abundant; a *dew* is then increased into a *showre*, and every thirsty Communicant is largely refreshed with distillations from above, as the parched ground in Summer is refreshed with Rain. This appears two ways: first, because (as hath been proved) by this Blessed Mystery, we are made partakers of the *Nature* of Christ: and consequently it must be granted, that we partake thereby of the *Spirit* of Christ. For considering that the fullness of the *Deity* dwelleth in him: considering that he hath received the Spirit without measure: and considering that of his *Fullness* we receive by this Ordinance according to our capacities and wants, we must conclude, that we receive of his
Spirit

Spirit, whatever the *Socinians* affirm to the contrary. Secondly, *S. Paul* hath put the thing out of doubt, if we will but observe his meaning in *1 Cor. 12. 13.* where he saith, that by *one Spirit we are all Baptized into one body, and have been all made to drink into one Spirit.* The Apostles design there is to perswade Christians to *Unity and Love*; and he useth *this* as an argument, because they have all received *one Spirit*, first at their *Baptism*, and afterwards at the *Lords Supper*; there they all drink of one Spirit, (or as some conceive it should be read)

For the *Socinians* themselves grant a Redundancy in that Phrase, *εἰς ἓν πνεῦμα ποτίσθημεν*, *εἰς pro ἓν usitate idque redundat, utrumque Hebræa Phrasi*; *Slichtingius* in *1 Cor. 12. 13.*

These Phrases, *ἐν πνεύματι ποτίσθημεν* and *εἰς ἓν πνεῦμα ποτίσθημεν* are all one with *τὸ αὐτὸ πνεῦμα πόσθημεν*; vide *Chrysoft. in Locum.* And *Clemens Alex.* reads it *ἐν πνεύματι πόσθημεν*, [*Sc. τὸ πνεῦμα*] which cannot favour the fancy of the *Socinians*, who understand the word *ποτίσθημεν* in reference to our Spiritual washing in Baptism: for the *πόσθημεν* plainly relates to our drinking at the other Sacrament, and to our receiving of the Spirit by it.

they are all drenched with one and the same Spirit (*quasi potionati Spiritu*, as *S. Jeromes* expression is) by receiving very liberal measures of the Spirit at the Sacrament. To drink the Spirit, and to drink into the Spirit, are Phrases here of the same importance: they signify the receiving of the Spirit in a very plentiful measure; and *S. Pauls* expression doth constrain us to believe that

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that we receive the Spirit plentifully by drinking of the Sacramental Cup.

Indeed this must not be understood so, as if the Holy Spirit were *first* given us at the Lords Table : For *if any man have not the Spirit of Christ, he is none of His*, nor is he fit to be a *Communicant*. For every one ought to use this Ordinance being well *prepared*, with a lively *Faith* towards God, with sincere *Repentance* from dead works, and with unfeigned *Charity* to all Mankind (as shall be shewn hereafter) and these virtues are wrought in us by the *Spirit* of Christ, who divideth to every man severally as he pleaseth, and as every one *needs*. The meaning therefore is, that by eating and drinking after a worthy manner great *Additions* are still made to our former stock. Here is an *Improvement* of every Talent of Grace, which was put into our hands *before*. Here that Holy seed which was sown in our hearts by Baptism, is nourisht and made very fruitful by fresh Influences from Heaven. For as the Spirit is given us by measure, so is it given by *degrees* too; and every Ordinance of God brings a portion of the Spirit, if our hearts be but ready, and our bosomes be but open to receive it. But at this Ordinance men receive a *double* portion; so that to him that hath much,
more

Quotiescunque bibis, remissionem peccatorum accipis, & inebriaris Spiritu. Sancto Ambros. de Sacram. l. 3. c. 3.

more is given, and he hath more abundantly : and by drinking duely of the sacred Chalice we are *inebriated* with the Holy Ghost, as *S. Ambrose* said (if the *Books de Sacramentis* be his.) And if we may have leave to guess at the reasons why our blessed Saviour was pleased to continue the use of bread and wine at this Mystery, which he himself instituted instead of the *Passeover*, we may conjecture *this* reason to have been one, that they might signifie that *variety* and *abundance* of Grace, which he gives us by our worthy eating and drinking of these Elements. For bread and wine are the most *principal* and most *substantial* sorts of nutriment ; the one serves to *strengthen* mans heart, the other to make it glad, *Pf. 104. 15.* Now the designation of these two things to this Sacred use intimates that *plentiful* Assistance and Recruit which is by this Holy Rite given unto all, who love the Lord Jesus in sincerity. They have not only so much as is *necessary* for their *support*, but such a portion of the Spirit too as is productive of *cheerfulness* and *pleasure* in the ways of Religion. This was eminently verified in the case of the *Primitive* Christians, who had this Mystery in such great esteem, and

were

were fitted by it for the sharpest afflictions that could be brought upon them. They had not only the tongues, but the *hearts* of Saints, and Religion was not matter of their *discourse*, but of their *practice*. They overcame the World, and were more than Conquerours : their constancy was as firm as the Rocks ; their Prayers went up daily as the Incense ; their Zeal was like the fire upon Gods Altar, that went not out ; their Charity was as active as the Flames, and as large as the World : their Love of Christ was so vigorous and fervent, that they sang in Prisons, and rejoiced in their torments and at the very stake ; and I cannot so well impute the reason of this ; to any other thing, as to their *frequent* and *religious* use of this blessed *Sacrament*. I am sure, they *themselves* believed, that the Holy Ghost did both *Sanctify* those things which were to be distributed at the Communion, and did also enter into the *heart* of every Faithful Receiver. Hence it was, that they thought it the greatest punishment that could be inflicted upon them in this world, to be deprived of the *Sacrament* ; concluding, that they were thereby cut off from all fellowship with God. Hence it was, that Penitents were wont to beg the Prayers of good Christians upon their knees at the Church

Church-doors; and were content to undergo any the *severest* Penance, that they might have the liberty to go to the Altar of God again. And hence it was too, that on all occasions, especially in times of *danger* or *distress*, they flocked together in crowds and throngs to the Holy Table, because this was the most *certain*, and the most *effectual* course they could take, to arm themselves so with the Spirit of God, that they might *persevere* in well doing, and endure all their conflicts and agonies, as it became the Hearty Disciples of a crucified Jesus.

It being clear therefore, that large measures of the Spirit are given by this Ordinance, this *conclusion* will serve as a *principle* to infer *another*; viz. that those Divine *Graces* wherewith our Souls are endued, are hereby increased and *strengthened*; and particularly, that our *Faith* in Christ is very much *Confirm'd* at, and by this Ordinance. For the Spirit of God is never given to *vain*, or to *mean* purposes; but his office is, by kindly and gracious operations, to renew mens minds and to bring their hearts still more and more to such a temper and frame, as is suitable to the Laws of the Gospel. So that our drinking of the Spirit at the Holy Communion must necessary have this effect, that those good things are *establisht*, which were wrought in us *before*, by the Spirits Energy.

Nor

is this any more, than what Devout Communicants find to be true by their own experience : their minds are then fixt upon things of Heaven ; their sense of Christs Love is then strong ; their affections to him are then warm ; their hope in him is then lively and comfortable ; their Charity to others is then great ; and their whole Soul is full of the most ravishing Pleasures : so that were men careful, not to stifle or resist the Spirit, but to keep themselves so well disposed *all* their time, as they are when they go from the Lords Table, it would be impossible either for their salvation to be *insecure*, or for their minds to be *uneasie*. And yet *Faustus Socinus* will by no means allow our *Faith* to be at all *Confirm'd* by the use of the Lords Supper. He looks upon that Holy Rite as a work of our *own* (as he is pleas'd to call it) as an *ordinary thing that we do among one another*, in Commemoration of the Lords Death, but not as a Mystery whereby we receive any *benefit*, any *advantage* from God. But though the Heretick be so admired, as a great man of *sense* and *reason*, yet he *trifles* altogether, and talks *Impertinently* and Idly upon *this*, as he doth *Sophistically* upon the *Rest* of his own notions. For why doth not the celebration of this Mystery confirm our *Faith*? Why (saith

T

Socinus

Socinus) the distribution of the bread and wine cannot do it, because they are mean things, which *testifie* nothing, which shew no *reasons* for our Faith, nor contain any thing that *perswadeth* us to believe, that

Nec enim panis ille fractus, & a nobis comestus, vinumque in poculum infusum, & a nobis epotum ostendunt nobis, aut suadent, vere Christi Corpus pro nobis fractum fuisse, &c. Socin. de usu S. Can.

Christs Body was Broken, or that his Bloud was shed for us. Now the Heretick and his followers in this argument, do first mistake the Question : for we do not say, that the bare *distribution of the Elements* is the thing which serveth to help and strengthen our faith, but that this is done by the whole *action*: Now the whole *Action* containeth *Prayers* and *praises*, a rehearsal of the *Institution*, and a *declaration* of Christs Passion, as well as a *division* of the *Creatures* of Bread and Wine. All these things come under the Notion of the *Eucharist*, and each of them ministreth to the confirmation of our *faith* (especially since they all *concur* in the same Action) because they were *appointed* by Christ himself to be done in *Commemoration* of his death, and consequently do *suppose* and *argue* that he died indeed. 2. So that Secondly, these men are *false* and *deceitful* in this their way of reasoning, that the Sacrament is no *Proof* of our Lords Passion.

For

For 1. St. Paul saith plainly, that *as often as we eat this Bread, and drink this Cup, we do shew forth the Lords Death*, 1 Cor.

Nec ostendunt nobis, aut suadent, &c ubi supr.

11. 26. (which in expresse terms *contradicteth* the Doctrine of Socinus.) This is an *outward* Testimony for my faith to rely upon. 2. The Holy Spirit is given (as hath been proved,) with the Bread and Wine; and by his secret operation I am perswaded to believe the Article of Christs Passion to be true: That's an *inward* Confirmation of my Faith (though I suppose, the Socinians may not value that, because they allow not *Faith* to be the effect of the *Spirits* operation.) 3. Considering that this Ordinance was instituted by Christ himself as a *memorial* of his death, and that he hath appointed us the use of it for *that* reason and upon that *account*, this is evidence and proof enough to convince me, that he suffered and died of a truth. The Divine *institution* and *command*, together with the *meaning*, *End*, and *Design* of it, this is that which we ought particularly and carefully to regard; and then if I argue thus, we eat Bread and drink Wine (by the Divine *appointment* and *institution*) 'that we may declare, that Christ gave his

Nonne ad credendum Evangelio, Spiritus sancti interiore dono opus est? Non Ca-tech. Sect. 6. cap: 6.

Quid insulsius, quam si quis ita argumentaretur; nos panem istum frangimus & comedimus, idque ut pradicemus, Christum corpus & Sanguinem suum pro nobis tradidisse: Igiur verum est, ita Christum fecisse? Socin. in Append. ad scriptum de Cæna Dom.

'Body and blood for us ; and therefore it
 ' is very true, that Christ did so ; this is no *ab-*
surd argumentation (as that wicked *Impostor*
 had the confidence to say,) it is rather a
 very *rational* and *clear* way of reasoning ; for
 why should I believe, that Christ would com-
 mand me to commemorate that which is an
 untruth. It is a plain argument that Christ *did*
 dye, because he hath required us to Celebrate
 this Mystery in *memory* of his Passion ;
 and consequently it is true, that the Ce-
 lebration of this mystery is for the *confr-*
mation of our faith. The *meaning* and
signification of this Mystery is the thing
 which we are principally to consider ; and
 to illustrate this matter briefly by two fa-
 miliar instances, let us consider that *com-*
mon Phenomenon in the air which we call
 the *Rainbow* : If you ask a *Philosopher* a-
 bout it he will tell you, that tis nothing but
 a *Meteor*, the Natural effect of such and
 such Natural causes ; but the *Christian* will
 tell you, that it is a *Token* of that pro-
 mise which God made of old unto *Noah*,
 and therefore when we see the *Rainbow*
 we may assuredly *believe*, that tho' the
 World was once drowned with a Flood
 it shall never be destroyed by Waters a-
 gain. Thus the *signification* and *meaning* of
 that thing is for the Confirmation of our
 Faith, tho' there be not groundse nough
 for

for this perswasion from the Nature of the thing it self. 2. Again ; let us consider that ancient Mystery, the *Passover Supper* ; the eating of a Lamb with bitter Herbs, to the ignorant *Pagan* might seem but an *Ordinary* meal, or perhaps a *silly*, because *unpleasant* Ceremony ; but to the *Jews* it was a Rite of great *signification* ; because it was a memorial of Gods Mercy to their Fathers, in delivering them out of *Egypt* ; and therefore God commanded even their Posterity to keep it with all diligence and solemnity. Now let me ask the *Socinian* ; was not this memorial thus instituted, thus appointed, sufficient *grounds* for all the *Jews* in after-ages to *believe* ; that the History of that deliverance was *true*. Nay, are not all the *Jews* in the World *now*, by eating of bitter Herbs only, *certified* and *convinced* and *confirm'd* in their Faith touching the *truth* of that deliverance ? It cannot be denied : but that *story* was made undoubtedly *credible* by that *Mystery*, because that *Mystery* was instituted and appointed by God himself upon that *occasion* ; so that from that rite any man might conclude ; that the matter of Fact to which it did relate, was beyond all controversie true. Why, this Christian Rite is of the like signification and use to *us*, as the Paschal Solemnity was to *them*. Though to *unbelievers*

A Discourse of the

lievers and Hereticks it may seem a thing of a very *mean* Nature, yet considering, the *reason* of its institution and designation, it serveth very much to comfort the *Hearts* and to strengthen the *Faith* of such as look into it well. For it is the *memorial* of our spiritual deliverance by that Holy Lamb of God *which took away the Sins of the World*; and because we are commanded by *him*, who is the *way, the truth, and the Life*, to Celebrate this memorial to that *End*, and under that *Notion*, we may be assured, that the thing, whereof it is a memorial, was most certainly *True*; we are hereby *certified*, that Christ our Passeever was *Sacrificed* for our sins *indeed*; and so our *Faith* is *Confirmed* (by this *Mystery*) that with Christ there is *Plenteous Redemption* for us all, if we will but quit our bondage, and accept of that deliverance which he hath purchased for us by the effusion of his most sacred blood.

Our Souls being thus establisht by a well grounded *Faith*, another invaluable blessing accrues unto us still: For hereby we are closely, and (if we our selves do not dissolve the band) inseparably *United* to the Lover and Redeemer of our Souls; the same Holy Spirit which strengthens our *Faith*, making us also partakers of *Christs Nature*, so that we dwell in him, and he in

us; we are one with him, and he with us, as our Church teacheth. I confess this is an abstruce speculation, and that which many Divines have laboured hard to open to our understanding, though all of them, have not laboured with equal *success*. Some call it a *personal* and *Mystical* Union that is between Christ, and every true Believer; and in some sense they call it rightly so, for this *personal* Union (as some fanciful Men talk of it) is such a *Mystical* business indeed, that it is an unaccountable and *unintelligible* Notion. Others calls it (and with more Reason and clearness) a *Moral* and *political* Union; and I wish that some in this Age were not so peevish as to be angry at every word that comes not out of their own *Mint*, nor clinks according to their own *fancy*; but would be so charitable and Candid, as to give one another grains of allowance, considering the unavoidable weakneses of our Nature; for many times 'tis hard for us to *Conceive* of things rightly, and sometimes 'tis much harder for us to *express* and *utter* our Conceptions. Now for the due understanding of this matter, I conceive that there is a *four-fold* Union, which relateth most to our present business. 1. Such an Union as is between the *Foundation* of a Fabrick, and the *superstructure*,
T 4
which

Exhortat.
before the
Communion.

which are made one House by being fastned together with the same *pins* and *Cement*. 2. Such as is between *Husband* and *Wife*, who become one Flesh, by being knit together by the same *consent* and *Love*. 3. Such as is between a *King* and his *Subjects*, who become one Society by being linked together by the same *Laws*. 4. Such as is between a *root* and the *boughs*, which become one Tree by being nourisht with the same *moisture*; and between the *head* and the *Members*, which are made one Body by being animated with the same *Soul*. Now our Union unto Christ beareth a Resemblance and similitude with all these (though it be above them all) and it increaseth in *degrees* according as we grow more and more perfect. Then are we one with Christ, when we heartily *believe* his Doctrines, when we love him, and set our *affections* upon him, when we *submit* to his Government, and *obey* his *Laws*, when we put our selves out of our own power, and resign up our selves to his command, and when our own wills are entirely *Subject* and *Conformable* to his. This is that *Moral Union*, whereby we are fastned to him as to the *Foundation* and *corner Stone* of his Church; whereby we are Joyned to him, as to the Bridegroom of our souls, and whereby we are Related to him, as to our Sovereign *Head* and *Lord*.
upon

Upon no other Terms but these, will he own us to be *his* ; and when men talk after that wilde and lewd rate, as if Christ were all *theirs*, though they be of an Unchristian *Temper*, and live in open *Disobedience* to the *Laws* of Christianity, 'tis the same thing as if they should say, that such may be the *Sons* of God, as are not led by the *Spirit* of God ; which is contrary to what S. *Paul* teacheth us, *Rom.* 8. 14.

But yet there seems to be *besides* this *Moral* Union, a *Closer* Band between Christ and his Church, and that which is the efficient *Cause* of our abundant Love and Obedience to him : and this I call (as some of the Ancients did) an *Union of Nature*. For as *our* Humane Nature dwelleth in *Christ* by means of that *Hypostatical Union* of our *Flesh* in his *Person* ; so doth *Christs* Divine Nature dwell in *Us*, by means of a *Mystical* Union of his *Spirit* with our *Souls*. The same *Spirit* which is in *him*, is Communicated to *Us* also ; and by *Virtue* of that *Communication* we are transformed into his *Image*, his Nature is *Grafted* in Ours, so that we are of a New Constitution and mould ; and every Lively Member of his Church, by Participating of his *Spirit*, is of the same *mind* with him, of the same *Temper*, frame and *Disposition*, that is, Holy, Humble, Heavenly-minded, Just, Pure,

Pure, Good, Charitable, Compassionate, Kinde and Obedient, as he himself was. To do men of Learning right, they who dispute about Christs being a Political Head, do not at all Deny, but plainly *Own* his being an *Influentia* Head too. Nor can any thing be more clear, then that we derive *Influences* from *him*, as every member in ones *Body* deriveth Influences from the *Head*; so that we are animated with the *Life* of Christ; there is (as it were) one and the same *Soul* in *Him*, and in his *Church*; for he that is *joyned unto the Lord*, is *One Spirit*, 1. Cor. 6. 17. *I am the Vine, thy are the Branches*, saith our Saviour, Jo. 15. 5. The *Vine* and the *Branches* are of *One* and the same *Nature*: the same *Vital Humour* which is in the *Root*, is *Transmitted* and *Communicated* to every living *Twig*: and for that reason did our Saviour use that *Similitude*, to shew that as the *Root* doth *Convey* its *Quality* to the *Boughs*, so doth the *Son of God* give to his *Saints* an affinity of his *Own* and his *Fathers Nature*, by giving them his *Spirit*; so that by the participation of his *Spirit*, (whereby we are *conjoyned* unto him) we *Communicate* of his *Nature*. To the same purpose are those words, Jo. 17. 21. where the Holy Jesus prayed, that his *Disciples might be One*; that as the *Father*

Dr. Sherlock's defence of his Book against Owen, pag. 505.

S. Aug. in loc.

Cyril. Alex. in Joan. l. 10. c. 13.

hard to it by the *Catholick* Doctors, who argued against them, from those words of Christ himself, *I and my Father are One*, and from other places of the like importance, the Hereticks returned this answer,

* *Id quod ait, Ego & Pater unum sumus, zentant [Heretici] ad unanimatis referre consensum, ut voluntatis in his Unitas sit, non naturæ: id est, ut non per id quod idem Sunt, sed per id quod idem volunt, unum sunt. Hilaritate lib. 8. pag. 119. Ed. Par.*

that Christ is One with the Father, by * *Unity of Love*, and by *agreement of Will*, but not by *Identity of Essence*.

But this would not by any means Satisfie the Catholicks, who proved an *Unity of Nature* between Christ and his Father, by shewing that *Unity of Nature* which is between *Christ* and *Us*, in some measure and *Degree*. 'We do not deny ' (saith *S. Cyril*) but that we are joyned, ' to Christ by a *True Faith*, and Sincere ' *Love*: but that there is no Union at all ' between him and Us in respect of his ' *Flesh*, that (saith he) we do utterly ' *Deny*: For Christ is in Us by the *Communication* of his *Nature*. And again, ' besides the *Unity of Consent* and *Will*, ' there is, saith he, a *Natural Union*, where- ' by we are Tyed unto *God*: And again; ' we are made the *Sons of God*, and Hea- ' venly men, being made one with Christ ' by the participation of the *Divine Na- ' ture*; and so we are *One*, not onely by *Affection*

Cyrl.
Alex. in
Joan. lib.
10. c. 13.

Id lib. 11.
c. 25.

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‘*Affection and Consent*, but one also by the
 ‘*Communion of his Holy Flesh*, and one
 ‘*by the Participation of One Holy Spirit*. S.
Cyril was very prolix and very *Positive*
 and *Dogmatical* upon this point ; and so
 was *S. Hilary* before him ; for he did argue

the same way, and

did plainly assert
 a *Natural* * *Uni-*

ty between *Christ*

and *Us* ; meaning

such an *Union* as

is wrought by the

Communion of his

Nature. ‘*This is*

‘*(saith he) the*

‘*cause of our Life,*

‘*that we have*

‘*Christ abiding*

‘*in us according*

‘*to his Flesh (that*

‘*is, his Spiritual Flesh)* and *we* live by

‘*him, as he himself* liveth by the *Fa-*

‘*ther, &c.* Now *Christ* liveth by his

Father through the *Communication* of

his *Divine Substance*,

and *we* live by

Christ through the

Communication of

his *Holy Nature*. *

The *Notion* of our

* *Eos nunc qui inter patrem & filium voluntatis
 ingerunt unitatem, interrogo, utrumne per na-
 turae veritatem hodie Christus in nobis sit, an
 per concordiam voluntatis? Si enim vere verbum
 caro factum est, & nos vere verbum carnem cibo
 Dominico sumimus, quomodo non naturaliter
 manere in nobis existimandus est, qui & natu-
 ram carnis nostrae jam inseparabilem sibi homo na-
 tus assumpsit, & naturam carnis suae ad naturam
 aeternitatis sub Sacramento nobis communicanda
 carnis admisit? Hilary. de Trin. lib. 8. Hec
 vita nostrae causa est, quod in nobis carnalibus
 manentem per carnem Christum habemus; vi-
 detur nobis per eum ea conditione qua vivit ille
 per patrem. Si ergo nos naturaliter secundum car-
 nem per eum vivimus, id est, naturam carnis
 suae adepti; quomodo non naturaliter secundum
 spiritum in se patrem habeat, cum vivat ipse
 per Patrem? Id. ibid.*

* By the *Communication* of *Christ's* *Nature* to us, is meant the *Communi-*
cation of the *Divine Virtues* of his
Flesh, which are, like sparks, con-
 veyed into *Our* nature, and by means
 of this *Communication* of *Christ's* *Virtues*,

Union

that Union is wrought between him
Us, which S. Hilary and S. Cyril call
a Natural Union. *Sensus est, Christum
in nobis esse, non per corporis sui Sub-
stantiam, sed per Efficaciam carnis sue,
quam in Exlogia Mystica participamus,
unde resultat cum eo inter nos vera Unitas.
Quis enim negare posset aut participationem
efficacia carnis ejus veram ac Realem esse,
aut ex ejusmodi participatione veram &
Realem unitatem inter illum & nos consur-
gere?* Albertinus de Sacr. Euchar. lib. 2
pag. 765.

Union with Christ
being thus explained,
it is easie to prove
now, that this *strict*
and most blessed Uni-
on is effected by a due
use of this Holy Sa-
crament. For since we
do hereby partici-
pate of his Blessed Bo-
dy and *Blond*, and

are endued with a plentiful measure of his
Spirit, it necessarily and plainly followeth,
that we receive such a portion of his Na-
ture, as is suitable to our Capacities; and
so, that we are *One with him*, because we
receive of *His*, and are enlivened and quick-
ned by the same *Spirit* which dwelleth in
him, and are of *one* and the same *Nature*
with him. But besides, the words of Christ
himself are plain, Jo. 6. 56. *He that eateth my
Flesh, and drinketh my blond, dwelleth in
me, and I in Him.* Perhaps the words
are to be understood, as if they were to
be read *Thus, as* he dwelleth in me, *so*
I dwell in him; meaning, that as *our* Na-
ture was United to *his*, when he became
Incarnate, so *his* Nature is United to *Ours*,
when we eat his *Flesh* and drink his *Blond*.
And this we infallibly do, when we wor-
thily celebrate this Holy Mystery. Though

in some cases men may eat his Flesh and drink his Bloud *Spiritually* and by faith *alone*, without the Sacrament ; yet we do it much *more*, and more effectually by the Sacrament : and consequently we must be supposed to be more *nearly United* to him by means of *this* Ordinance, then by any other means whatsoever. Hence it was (as some of the Ancients tell us) that Christ appointed the use of such Creatures as are of a *Nourishing* faculty

(for so Bread and Wine are) to shew, that as there is a *Natural Incorporation* of our *nourishment* into

our *Flesh*, so there is a *Spiritual Incorporation* (if I may so speak) of Christ into our *souls*. And hence it is that others of them compare the Spirit of Christ, which is received by the Sacrament, to *Leaven* ; representing to us by that Similitude, that there is such a *Diffusion* of *Spiritual Virtue* throughout the *soul*, as there is of *ferment*, that leaveneth the whole *Lump* into which it is cast. And hence it is, that S. Cyril also compares the Mixture of Christ's Nature with Ours, to the Mixture of *wax* with *wax*, when several pieces of wax are melted and incorporated together. All these Notions and Similitudes (and divers more such, which we meet with in the writings

Sicut cibus materialis forinsecus nutrit corpus & vegetat, ita etiam verbum Dei intus animam nutrit & roborat, &c. Raban. de Serm. proprietate, lib. 5. cap. 11.

Cyril
Alex. in
Joan. l. 4.
cap. 17.

Id. lib. 10.
c. 13.

writings of the Ancients) do shew, that by eating Christs Flesh, and drinking his Bloud (especially at and by the Sacrament) we do so participate of his Spirit, of his Virtues, Influences, and Divine

* *Quemadmodum intelligit* (Cyrillus Glaphyr. in Genes. lib. 4.) *Christum se in animas immittere per Gratiam & virtutem Spiritus, sic etiam sensus ipsius est, eum corpora ingredi per virtutem corporis sui Eucharistiae communicatam? nec ulterius urgenda sunt comparationes quas affert mixtionis, scintilla ignis, cara & fermenti. Albertinus ubi supr. pag. 761.*

Nature, as that Christ and we do become One. *

And thence followeth the last inestimable blessing, that I shall mention (a Blessing

that we carry with us to the very Grave) viz. an Assurance and Pledge of a Glorious Resurrection. It is appointed unto man once to dye, Heb. 9. 27. This Sentence having past upon our Parents in Paradise, Nature it self doth now Execute it upon their Posterity. For as none can bring a clean thing out of an Unclean, so none can bring an Incorruptible thing out of a Mortal. We dye of course; Christ that took on him the burden of our sins, did not take off this weight from us: though he delivered us from all Necessity of tumbling into Hell, yet there are wise and great Reasons for which he did not think it fit for him to keep us from falling into the Grave. But yet, that we may dye in Hope, in hope of a joyfull Resurrection (as corn is committed to the earth in hope of a good Harvest) Christ

Christ doth by this Sacrament take *Seizure* of our *Bodies*, by communicating to us his *Own*, and so uniting us to *himself*, that he may change our vile Body, and make it like unto his own Glorious Body, according to the mighty Energy, whereby he is able to subdue all things to himself, Phil. 3. 13.

Hence it is that the Church in her wisdom hath thought it convenient, that men should often receive this Sacrament, especially in times of danger, distress, and Sickness; to the end, that they may make their peace with God, and with their own Consciences, and may go out of this world with firm and well grounded hopes both of a plenary Absolution, and of an Happy Resurrection. For this Sacrament is an Earnest to assure all worthy Communicants, that these very Bodies of theirs, in which Infirmities and death do now Lodge, shall be raised again out of the dust being nourisht, as it were, out of the veins of our Redeemer. These Elements are the Symbols of our Resurrection, the Medicine of Immortality, the Antitode that keeps us from Final Corruption, the Conservatory for a Resurrection to Eternal Life.

That which hath been spoken already

—ἐνα ἄρτον κλώσας, ὃς ὄχι ἑαυτοῦ φάμα-
κος Ἀθανασίας. ἀνίστοιθ' ἢ μὴ
ὑποθανεῖν, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ
διαπαντός. Ignat. Ep. ad Ephes.
φυλαχθήσων ἐς ἀνάστασιν ζωῆς αἰώνιου
Athanat

doth make this evident sufficiently. 1. For, first, it is sure, that by the Sacrament we receive the *Spirit* of Christ; and since the same *Spirit* is communicated to *Us*, that dwelleth in *Him*, it must necessarily follow, that it shall have the same power over our *Flesh*, which it had over *His*, to raise it up again at the day appointed. Thus *S. Paul* himself argueth, *Rom. 8. 11.* *If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.* 2. Secondly, seeing, the Holy Communion is an instrument of *Uniting* even our *Bodies* unto him, who is the *Head* over all, so that the members of our *Bodies* are the very members of *Christ*, and we become, as it were, *bone of his bone, and flesh of his flesh*, less cannot follow then that our *Bodies* shall be made *Immortal*, as *His* is; it being impossible that any thing which is *His*, should *perish* everlastingly. To effect such an Union as is between *Christ* and his *Church*, it is not *necessary*, nor *possible*, that there should be a *confusion* or *conjunction* of bodily *Substances*: It sufficeth that there is a *Contact* of *Spiritual Vertue* from the *Flesh* of *Christ*. Now this *Vertue* goes along with the *Sacrament*, and is received by every faithful Communicant, so that it doth affect even his *Body*,
Sanctifying

Sanctifying and Appropriating it to the Saviour of our Souls and Bodies both, and making *our* whole man *His*. And this *Union* cannot in any wise be dissolved by *Death*: because *Death* is onely a Separation of the *Soul* from the *Body*, so that for that time the one loseth all vital activity from the other; but *neither* of them *doth*, or *can* lose its Title to Christs *Protection*; the *Body* continueth *still* related unto its *Head*, as in time of its *Life*, and the *Union* between *Christ* and it remaineth *entire*, and so its Right to a glorious Resurrection through *Christ*, is *indefeasible*. In this respect our Condition is very *like* to the Condition of the Son of *God*, when he *himself* was in a state of *Death*. He dyed, as we do (though to purposes infinitely *Great*, and with torments unspeakably *Excessive*) his *Spirit* was actually sever'd from his *Flesh*, when he gave up the *Ghost*. Nevertheless, though his *Flesh* had no manner of *vitality* from his *Humane Soul*, being really *Separated* from it, yet it was not separated from the *Deity*, but remained perfectly *United* to it by a *Substantial* Conjunction, and by reason of that *Conjunction* it was *restored* to life after so many hours. In like manner when *we* give up the *Ghost*, the *Body* parteth with the *Soul*, and during this state hath no manner of *sensation* or *Motion*, having

lost the *Natural* Principle of Both : but yet it is *not* separated from *Christ* though it Corrupteth in the *Grave*, while its *Mate* is in the enjoyment of *Bliss*, yet it is still *United* to its *Lord* by a *Mystical* Conjunction; and by reason of that *Union* it shall be *renited* to the soul in Gods good time, that *Both* may have their Partnership in the fruition of an *endless* Life. 3. This consideration, were it duely weighed, would be of very great *Use* and *Comfort* to good men, when they are going out of this world. But there is besides a *third* thing to be considered; *viz.* that as we are *united* to *Christ*, so *Christ's* Nature is also communicated to *Us* by means of this *Sacrament*, which doth *further* conclude an Assurance of an Happy Resurrection. This Nature thus communicated, is as it were a *Spark* of the *Divine* Nature, which gives the Body a *Disposition* and *Aptitude* to Rise again; like that *Vital* Principle in wheat, that makes it *Apt* to spring out of the earth again, when 'tis committed to the ground, though it hath been laid up a long time in the *Granary*. S.

--Ὁ ὡν σῶμα ζωοποιον ἐν ἡμῖν ἐνερθε τὸ
σῶμα τῆς ζωῆς. Cyril : where σῶμα τῆς
ζωῆς is a living Body (and so corpus vite
in some of the Latines) as σῶμα τῆς δόξης
is a Glorious Body, Phil. 3. 21.

Cyril calls *Christ's* *Living Body* (meaning the *Virtue* of it, or his *Spiritual*

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ritual Body, the *Quickning Seed* that is
in us. For Christ, by Divine Influences
from his body, giveth vitality to our,
mortal Bodies; by that vivifick Virtue, which
is communicated by the Bread, it entreth
into the bodies of the Faithful (though
it be Substantially absent.) And hence
he argues, that if the dead in our Saviours
time were raised to Life onely by being
touched with his Holy Body (out of which
there went Virtue)

certainly the vital
Blessing must be
much more abundant,
which we receive
who even Taste and
Communicate of it,

because it transforms Communicants into
its own Blessed Condition, that is, into
Immortality. In like manner Irenæus pro-
ved the Certainty of a Resurrection, from
the Virtue and efficacy of this Sacrament;
supposing it a thing very Unreasonable
to deny that *Flesh* to be capable of In-
corruption, which

is nourished with
that Bread which
carrieth with it
the vital Virtues
of the Flesh of
our Lord; be-

Εἰ διὰ αὐτῆς τῆς ἁγίας σαρκὸς
ζωοποιεῖται τὸ ἐσθαρμύρον πῶς ἔχι
πλουσιώτερον ἀποκερδαῖναι τῷ
ζωοποιοῦν εὐλογίᾳ, ὅταν αὐτῆς
ἀπογευσώμεθα; &c. Cyril in Joan.
lib. 4. cap. 14.

This is plainly the meaning and force of
those words of Irenæus, *Quomodo dicunt*
(*Hæretici*) *carnem in corruptionem* [scilicet
finalem] *devenire, & non percipere vitam,*
quæ a corpore Domini & sanguine alitur?
Quemadmodum qui est e terra panis, perci-
piens invocationem Dei, jam non communis pa-
nis est, sed Eucharistia, ex duabus rebus con-

stans, terrena & celsi, sic & corpora nostra percipientia Eucharistiam, jam non sunt corruptibilia, spem Resurrectionis habentia. Adv. Hæres. lib. 4. cap. 34. Quando mixtus calix & fractus panis percipit verbum Dei, fit Eucharistia sanguinis & corporis Christi, ex quibus augetur & consistit carnis nostra substantia; quomodo negant carnem capace esse donationis Dei (quæ est vita æterna) quæ sanguine & corpore Christi nutritur, & membrum ejus est? Id. lib. 5. cap. 2.

because those Virtues turn to the advantage of that Body as well as of the soul, by reason that our Flesh (being United to the Flesh of Christ by the

Spirit) is by the Eucharist Prepared and Disposed for, and made capable of the gift of God, which is eternal Life.

But (to conclude this point) besides these arguments drawn from the Reason of the thing it self, and from the sense and suffrage of Antiquity, our Saviours own words are abundantly demonstrative of this matter, in S. Jo. 6. The bread of God is he, with cometh down from heaven, and giveth Life unto the world: I am that bread of Life.—Your fathers did eat manna in the wilderness, and are dead: this is the bread which cometh down from Heaven, that a man may eat thereof and not dye (for ever.) I am the Living bread which came down from heaven; if any man eat of this bread, he shall Live for ever; and the bread that I will give, is my Flesh, which I will give for the Life of the world.—Who so eateth my Flesh and drinketh my blood hath eternal Life, and I will raise him up at the last day; for

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my Flesh is meat indeed, and my bloud is drink indeed. — As the living Father hath sent me, and I live by the Father ; so he that eateth me, even he shall live by me.

These words are so plain, that they need no Explication, if by eating the *Bread*, the *Meat*, the *Flesh* here spoken of we understand (not of *Believing* the Doctrines of Christianity, as some most *Absurdly* imagine ; nor of eating the very *Substance* of Christs Body, as others most *Ridiculously* conceive ; but) our partaking and communicating of the *Virtues* of his *Flesh* and *Bloud* ; which is the genuine and *Catholick* construction. Now by a right use of this Holy Sacrament we do this effectually ; and consequently may be assured, that as we are blest with the *Spirit*, and *Life*, and *Communion* of Christ in *this* world, by so doing ; so we have an undoubted Title to a *Life of Glory* and *Immortality* in the next.

CAP.

C H A P. XII.

Two Practical Conclusions from the Whole Discourse.

I Have now done with the *Speculative* or *Doctrinal* part of this Subject, having after a plain, Didactical manner delivered and asserted the true Catholick Faith concerning this Sacrament : and from the consideration of those blessings which it brings with it, I shall briefly draw these following Inferences, and so conclude the whole matter.

1. That we are not to rate this Mystery according to its *Face* and *Outward Appearance*, nor judge of its efficacy and Dignity by the *Elements*. For though our Senses do infallibly assure us, that it is Bread and Wine, yet our Faith ought to assure us too, that it is not *Common* bread or *Bare* Wine, but something *more*. By the word and Prayer, and by the Secret (but effectual) operation of the Holy Ghost, there is, *besides* the Natural and true Substance of the materials, an Addition of *Grace*, which

is

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is chiefly und principally to be considered by us. And this is that *Change* of the Elements, which the Catholick Church ever did believe; meaning not a change of their *Nature*, but of their *Use*, of their *Quality*, of their *Condition*. As when we say, such a man is turned a Christian; or such a Christian is turned a Minister; or such a Fabrick is turned into a Church; our meaning is not, that there is a

Substantial, but an *Accidental* mutation, an alteration of the *state Condition and Quality* of the man, or the thing, but not of the *Substance*, or *Nature*, for the Convert is a man still, but

something *more*, that is, a *Servant of Christ*; and the Minister is a *Christian man* still, but something *more*, that is, an *Ambassador of the Gospel*; and the Fabrick is an *House* still, but something *more*, that is, the *House of God*. In like manner, when St. Chrysostome and the rest of the Ancients say, that upon repeating the words of Institution, the things which lye before us on the Holy Table are *Changed*, the meaning clearly is, not that their *Nature*

So Philo saith of *Cajus Caesar*, when he changed the Temple of God at *Jerusalem*, into a Temple bearing his own Name, *μαθρημύζετο καὶ πατριμύτιζεν αὐτὸν οὐρανὸν ἐστὶν ἡμεῖς θεοῦ ἀνταρῆς νέον χριστιανὴν σάου*; Philo. lib. de legatione noted by Eusebius Eccles. Hist. 2. cap. 6.

Τὸ το πῦμα τὸ πνεῦμα ματαρρῶμεν: Chrysost. in Prodig. Judæ Tom. 5. p. 559.

ture

ture or Substance is Destroyed, but that the Condition of them is altered, so that they are Bread and Wine still, but something more, that is, they are now become Sacraments; the vehicles of Grace, the means and Instruments, whereby the Spiritual Body and Bloud of Christ are conveyed and communicated to us.

Upon this account, when we go to the Holy Communion, we should think we go (as indeed we do) to an Ordinance of the greatest Consideration and Consequence: we should value it highly for that Divine stamp which the Holy Jesus hath set upon it: we should prize it according to the Purport and Ends for which it was first instituted: and we should regard not so much the things themselves which we eat and drink, as the Institution of the thing, together with the Power and Blessing of God which doth attend it. Men that do not look into the Inside of this heavenly Mystery, but judge according to Appearance, are apt to entertain mean and low thoughts of it, because they see none but a weak and Sinful man that Ministreth, and nothing but the Common Creatures of Bread and Wine that are distributed. But when we present our selves before the Lords Table, we should Lift up our Hearts, and Raise our Thoughts above those things which are obvious

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obvious to the *Sense* ;
we should bear in our
minds the *Truth*, the
Goodness, and the
Power of God ; and
consider, that it is the

Hence that very Ancient Admo-
nition, extant in S. Cyprian (*de*
Orat. Dom.) and in divers An-
cient Liturgies, *Sursum corda*, Lift
up your hearts.

Usual method of his Providence, to bring
the *Greatest* Ends about, by the use of such
means, as to our thinking are the most *Un-
likely* and incompetent for those purposes.
Thus it was as to his choice of *Persons* in the
beginning of Christianity : he employed
such men for the great work of the Ministry,
as in the esteem of the *world* were of the *least*
and *Meanest* consideration ; One, a *Pub-
lican* ; another, a *Tent-maker* ; many, that
were *Fishermen* ; few, that were *Learned* ;
none, that were *Noble*, or that bore
a great Figure in the world ; and yet by
these *weak*, these contemptible Instruments
(I mean, weak in *themselves*, and Con-
temptible in the *account* of others ; by these
instruments) were Philosophers, Princes,
Kingdomes, and infinite numbers of *Jews*
and Idolaters Captivated and brought in
obedience to the Faith of the Son of God : *we*
have this Treasure (of the Gospel) *in Earthen*
vessels that the Excellency of the Power may
be of God and not of Us, saith the Apostle,
2. Cor. 4. 7. Thus it hath been Gods
method too, as to his choice of *things* :

He

He hath been wont to use the most *Ordinary*, the most *Contemptible* means to effect his purposes of Grace and Mercy ; that he might shew the greatness of his own *Power*, and convince the world , that nothing is so mean, but that it shall be serviceable and effective of Noble ends, as long as it is the hand of an Almighty Agent. What was *Circumcision*, that it should be the Seal of *Abrahams* Righteousness, and a sure Token of Gods Covenant with him and his whole Issue ? what was the noise of a few *Rams-horns*, that it should tumble down the walls of *Jericho* ? or a *Cake* of barley bread, that it should be seen to overturn the Tents of the Midianites ? or a *Brasen Serpent*, that the sight of it should cure the wounds of the *Israelites* ? or a little lump of *Figs*, that it should presently heal *Hezekiah* ? what was a *manger*, that it should be the Cradle of the Lord of Glory ? or a *Cross*, that it should be the Altar for the great Propitiatory Sacrifice to be offered up upon it ? what was *St. Peters* Shadow, that it should restore the sick, and cast Unclean Spirits out of their Holds and Possessions ? nay, what is a little *Water*, that it should Cleanse and Sanctifie all our souls and make Baptized persons the Vessels of Election ? And yet *S. Paul* calls it, *the Washing of Regeneration*, *Tit. 3. 5.* And the operations
of

of Christs Spirit are so effectual by Baptisme, that to every Faithful man it becomes the instrument of Salvation. And why should it be thought a thing incredible, that God should bless the use of the *Bread and Wine*, or make it productive of those Spiritual Benefits, which have been afore-mentioned ? Our Faith ought not to stumble at this : we should not look upon the *Elements*, but upon the *Institution*, not take an estimate of this Ordinance by the Creatures we receive, but by the Divine Benediction that cometh down upon them. For when Christ Blessed the Bread and the Cup, and commanded the use of them, he intended that this Mystery should *ever* be successful and effectual to every Soul that should be rightly Disposed. 'Tis *S. Chrysostoms* observation, that when God blessed his Creatures in the beginning, and commanded them to be Fruitful and Multiply, *that word*, though it was given so long ago, yet 'tis powerful *still*, and will be powerful to the worlds *end* : and by Virtue thereof the least grain of mustard seed groweth up to a great plant. In like manner that Blessing wherewith the Son of God blessed the bread and Wine at the Institution of this Solemnity, ceaseth not *now*, but is as effectual as ever ; so that they are *still* the Instruments

*S. Chrys.
ubi. Supr.*

Instruments of Our growth in Grace, as they were to the *Disciples* in the beginning: not indeed by any *Natural* Causality that is in them, but by the good *Pleasure* and Blessing of God, and by the Operation of the Holy Ghost. For the workings of the Spirit, though they be *Mysterious* and *Secret*, yet are they certain and *True*, and at this Heavenly Solemnity the work of the Spirit is done. So that we must draw our minds *off* from the things which are below, which are before us, which we see and taste of, and *Fix* our thoughts upon the *Spiritual* Body and *Bloud* of Christ which are, as it were, *wrapped up* in them; and as the *Ancients* were wont to admonish, we should prepare, not so much the *Mouth*, as the *Heart*. And this is the true reason of those *Rhetorical* Expressions of some of the *Fathers* (*S. Chrysostomes* especially;) where they seem to speak as if it were *not* Bread and Wine, but something of a more *Noble* and *Excellent* nature, that we *Communicate* of. Such forms of speech were not *Pure Negatives*, but *Negatives by Comparison* (as hath been admirably well proved and explained by the *Learned Archbishop Cranmer* in several the like instances both in the old and New Testament.) It is not Bread and Wine, that is, it is not so much the Bread and Wine, as the Body and
Bloud

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Bloud of Christ which is to be considered.
 The Elements are nothing at all in Compa-
 rison of that which they do Represent,
 Exhibite, and bring to us. And the design
 'of those Fathers was, to draw our minds *Defence*
pag. 36.
 'upwards to Heaven; that we should not
 'regard so much the Bread, the Wine,
 'the Priest, and the Natural Body of
 'Christ, as we should consider his Divi-
 'nity and Holy Spirit, given unto us to
 'our Eternal salvation: That we should
 'not fix our thoughts and minds upon the
 'things themselves before us, but lift up
 'our hearts higher, unto Christs Spirit and
 'Divinity, without which his Body avai-
 'leth not; as he said himself, it is the Spi-
 'rit that giveth life; the Flesh profiteth
 'nothing. The Arch-Bishop is very co-
 pious upon this; and I shall transcribe his
 words the rather, because the passage is ve-
 ry useful, and the Book is not very com-
 mon. 'This form of speech (saith he) is *Negatives*
by compa-
son.
 'commonly used, not only in the Scrip-
 ture, and among all good Authors, but
 'also in all manner of Languages. For
 'when two things be compared together,
 'in the extolling of the more excellent,
 'or abasing of the more vile, is many times
 'used a Negative by *comparison*, which
 'nevertheless is no *pure* Negative, but on-
 'ly in the respect of the more excellent,
or

- 'or the more base. As by example.
 1 Reg. 8. 'When the people rejecting the Prophet
 'Samuel, desired to have a King, almighty God said to Samuel: *They have not rejected thee, but me.* Not meaning by this
 'Negative absolutely, that they had not
 'rejected Samuel (in whose place they desired to have a King) but by that one
 'Negative, by comparison he understood
 'two affirmatives, that is to say, that they
 'had rejected Samuel, and not him alone,
 'but also that they had chiefly rejected
 'God. And when the Prophet David
 Psal. 22. 'said in the person of Christ; *I am a Worm,*
 '*and not a Man.* By this Negative he denied
 'not utterly, that Christ was a man, but
 '(the more vehemently to express the great
 'humiliation of Christ) he said, that he
 'was not abased only to the Nature of Man,
 'but was brought so low, that he might rather
 'be called a Worm, than a man.
 'This manner of speech was familiar and
 Rom. 7. 'usual to St. Paul, as when he said: *It is*
 '*not I that do it, but it is the sin that*
 '*dwelleth in me.* And in an other place
 1 Cor. 1. 'he saith: *Christ sent me not to baptise, but*
 '*to preach the Gospel.* And again he saith:
 1 Cor. 1. '*My speech and preaching, was not in words*
 '*of mans perswasion, but in manifest declaration*
 '*of the Spirit and power.* And he
 1 Cor. 3. 'saith also: *Neither he that grafteth, nor he*
 that

'that watereth, is any thing, but God that
 'giveth the increase. And he saith moreo-
 'ver. It is not I that live, but Christ liveth
 'within me. And God forbid that I should Gal. 2.
 'rejoyce in any thing, but in the Crofs of our Gal. 6.
 'Lord Jesu Christ. And further, we do not Eph. 6:
 'wrestle against flesh and blood, but against he
 'Spirits of Darknes. In all these senten-
 'ces and many other like; although they
 'be Negatives, nevertheless St. Paul meant
 'not clearly to deny, that he did that
 'evil whereof he spake, or utterly to say,
 'that he was not sent to Baptize, (who
 'indeed did Baptize at certain times, and
 'was sent to do all things that pertained
 'to salvation) or that in his office of set-
 'ting forth Gods word, he used no witty
 'perswasions, (which indeed he used most
 'discreetly) or that the grafter and wa-
 'terer be nothing, (which be Gods Crea-
 'tures, made to his similitude, and without
 'whose work there should be no increase)
 'or to say, that he was not alive, (who
 'both lived, and ran thro' all Countries,
 'to set forth Gods Glory) or clearly to
 'affirm, that he gloried and rejoyced in
 'no other thing than in Christs Crofs,
 '(who rejoyced with all men that were in
 'joy, and sorrowed with all that were in
 'sorrow) or to deny utterly, that we
 'wrestle against flesh and blood, (which

X

cease

'cease not daily to wrestle and War a-
 'gainst our Enemies, the world, the flesh
 'and the Devil.) In all these sentences
 'St. Paul (as I said) meant not clearly to
 'deny these things, which undoubtedly
 'were all true, but he meant, that in com-
 'parison of other greater things, these
 'smaller were not much to be esteemed;
 'but that the greater things, were the
 'chief things to be considered. As that
 'sin committed by his infirmity, was ra-
 'ther to be imputed to original sin, or
 'corruption of Nature, which lay lurking
 'within him, than to his own will and con-
 'sent. And that although he was sent to
 'Baptize, yet he was chiefly sent to preach
 'Gods word. And that although he used
 'wise and discreet perswasions therein,
 'yet the success thereof came principally of
 'the power of God, and of the working
 'of the Holy Spirit. And that although
 'the Grafter and Waterer of the Garden
 'be some things, and do not a little in
 'their Offices, yet it is God chiefly; that
 'giveth the increase. And that although
 'he lived in this world, yet his chief life,
 'concerning God; was by Christ, whom
 'he had living within him. And that al-
 'though he gloried in many other things,
 'yea in his own infirmities, yet his greatest
 'joy, was in the Redemption by the Cross
 'of

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of Christ. And that although our spirit
 daily fighteth against our flesh, yet our
 chief and principal fight is against our
 ghostly enemies, the subtil and puissant
 wicked Spirits and Devils. The same
 manner of speech, used also St. Peter in
 his first Epistle, saying, *that the apparel* Pet. 3.
of Women should not be outwardly with broi-
dred Hair, and setting on of Gold, nor in
puting on of gorgeous apparel, but that the
inward man of the heart, should be without
corruption. In which manner of speech,
 he intended not utterly to forbid all broi-
 dering of Hair, all gold and costly appa-
 rel, to all Women. (For every one must
 be apparelled according to their condi-
 tion, state and degree) but he meant
 hereby clearly to condemn all pride and
 excess in apparel, and to move all Wo-
 men that they should study to deck their
 Souls inwardly with all virtues, and not
 to be curious, outwardly to deck and a-
 dorn their bodies with sumptuous apparel.
 And our Saviour Christ himself was full
 of such manner of speeches. *Gather not* Mat. 6.
unto you (saith he) treasure upon Earth.
 willing us thereby, rather to set our
 minds upon Heavenly treasure, which e-
 ver endureth, than upon Earthly treasure
 which by many sundry occasions perish-
 eth, and is taken away from us. And yet

- 'worldly treasure must needs be had, and
 'possessed of some men, as the person,
 'time, and occasion doth serve. Likewise
 Mat. 10. 'he said: *When you be brought before Kings
 'and Princes, think not what and how you
 'shall answer.* Not willing us by this Ne-
 'gative, that we should negligently and
 'unadvisedly answer we care not what; but
 'that we should depend of our Heavenly
 'Father, trusting that by his Holy Spirit,
 'he will sufficiently instruct us of answer,
 'rather than to trust of any answer to be
 'devised by our Wit and study. And in
 'the same manner he spake, when he said:
 Mat. 10. 'It is not you that speak, but it is the Spirit
 'of God that speaketh within you. For the
 'Spirit of God is he, that principally put-
 'teth godly words into our mouths, and
 'yet nevertheless we do speak according
 'to his moving. And to be short, in all
 'these sentences following, that is to say :
 Mat. 23. 'Call no Man your Father upon Earth: Let
 Mat. 23. 'no Man call you Lord or Master : Fear not
 'them that kill the Body. I came not to send
 Mat. 10. 'peace upon Earth. It is not in me to set
 Mat. 10. 'you at my right hand or left hand. You shall
 Mat. 20. 'not worship the Father neither in this Mount
 Job. 4. 'nor in Jerusalem. I take no witness at no
 Joan. 5. 'Man. My Doctrine is not mine. I seek
 John. 7. 'not mine. I seek not my glory. In all
 John. 8. 'these Negatives, our Saviour Christ spake
 'not

not precisely and utterly to deny all the
foresaid things, but in comparison of
them to prefer other things, as to prefer
our Father and Lord in Heaven, above
any worldly Father, Lord or Master in
Earth, and his fear above the fear of any
Creature, and his word and Gospel above
all worldly peace. Also to prefer spiri-
tual and inward honouring of God in
pure heart and mind, above local, cor-
poral and outward honour, and that
Christ preferred his Fathers glory above
his own. Now forasmuch as I have de-
clared at length, the Nature and kind of
these Negative speeches, (which be no
pure Negatives, but by comparison) it
is easie hereby, to make answer to St.
John Chrysostome, who used this phrase of
speech most of any Author. For his mea-
ning in his foresaid homily, was not that
in the Celebration of the Lords Supper
is neither Bread nor Wine, neither Priest
nor the Body of Christ, (which the Papists
themselves must needs confesse) but his intent
was, to draw our minds upwardsto Hea-
ven, that we should not consider so much
the Bread, Wine, Priest, and Body of
Christ, as we should consider his Divini-
ty and Holy Spirit, given unto us to
our eternal Salvation. And therefore in
the same place he useth so many times these

A Discourse of the

‘ words, think and think not. Willing
 ‘ us by those words, that we should not
 ‘ fix our thoughts and minds up the bread,
 ‘ Wine, Priest, nor Christs body: But to
 ‘ lift up our hearts higher unto his Spirit
 ‘ and Divinity, without the which his Bo-
 ‘ dy availeth nothing, as he said himself. *It*
 ‘ *is the spirit that giveth life, the Flesh availeth*

Jean. 6.

nothing. Thus far he. Therefore when you
 address your selves to the Table of the
 great God, you should be full of *lofty* and
 Divine apprehensions of that *hidden* Treas-
 ure of Celestial *Grace* and *Virtue*, which
 is then to be tendred unto you, how mean
 soever the *Instruments* of that Grace are in
 their own Nature. And accordingly you
 should go with those Holy dispositions and
affections, with that *Reverence*, *dread*, and
awe of God, but withal with that for-
 wardness and *swiftness* of Devotion, and
 with those transports of *pleasure* and *joy*,
 as if you were now going to the very gate
 of Heaven. Men should be afraid to use
 this important and venerable Ordinance
 with respect to *secular* and *base* ends, only
 to satisfy the Laws of *the Realm*, to save
 their *Places*, their *Reputation*, their *mam-*
mon. It is a most fearful act of *presumpti-*
on, a deadly and horrid *prophanation*, an ar-
 gument of *Atheistical* or *debaucht* minds,
 when men dare prostitute a thing of such

a sacred Nature to their carnal Lusts, and take the Viands of Eternity into their hands and mouths, even when the Devil is in their hearts. When you prepare for this solemn occasion, be in good *earnest* with God and with your own Souls, be as considerate and *serious* as if you were going to *die*, be as upright in heart as if you were to take the next step to judgment. When you see the Holy Table spread, call *home* your thoughts, let your minds be as *composed*, and your Meditations be as full of *Reverence*, as if you saw a *vision*, and beheld the food of Angels let down from Heaven in a *Sheet*, when the happy hour is now come, that God waits to bless you with the greatest Treasure of his love, begrudge not the *going* to his *Table* for it, but bless God that you may have it for fetching; and when you go, be as pure in heart, as if your lips were touched with a live Coal from off the Altar, prostrate your bodies, and cast your Souls down to the lowest step of humility, and adore the Almighty like those *Seraphims* in *Isaiahs* Vision, who *covered their feet and their Faces with their wings, as they cried one unto another. Holy, Holy, Holy is the Lord of Hosts the whole Earth is full of his Glory, Isa. 6. 2, 3.* When the Bread and Wine are made *Sacraments*, and those blessed Symbols of
Grace

Grace are *reached out* unto you, think and know that the Lord of Life and Glory is now coming under your *roof*; and great is the Peace of such as receive him with the passionate desires of affectionate Penitents, that bathe his feet with their Tears, and lodge him in the retirements of a clean, innocent and Virgin heart. And when you *depart*, let it be with *Thanksgivings* and Hallelujahs, and with all the expressions of grateful Souls, enflamed with the Love of Jesus, and with a deep sense of your Honour and Felicity, that God hath vouchsafed thus to visit you with his goodness, that he hath taken you into his Arms; that he hath covered your offences, that he hath fed you with the true *Bread of Life* from Heaven, that he hath shed his love abroad in your hearts, by the Holy Ghost which is now given unto you, that he hath united you to himself by the Communication of the Divine Nature, that he hath cast into you the seed of immortality, and given you an earnest of a blessed Resurrection, and an antepast of Heaven; for all these blessings you receive at the hand of God, as oft as ye eat this Bread and drink this Cup of the Lord after a *worthy manner*, and as it becometh Saints.

2. Whence I proceed to the *Second Conclusion*; that if *no special Law* had been given

given us for the celebration of this Mystery, if no *Positive Command* had been annexed to its Institutions, were we so wholly left to our own *Liberty* whether we would Receive the Communion, or no, that we should not sin against *God* by not receiving; we should nevertheless be very much wanting to our *selves*, and sin against our own *souls*, should we Turn our backs upon this great Ordinance, as (to their shame) *many* Ill men do; some that never yet Communicated in all their *Life*; some that *Despise* it, and *Hate* to do it; some that pretend they are *Afraid* to do it (though it be not the *Ordinance*, but their own *Wickedness* that scares them) some that strive against their own *Convictions* for the sake of this *world*; some that are so supine and Listless, that they care not to set *about* it; and some that do it so *seldome*, that they seem *Indifferent* whether they do it at all, or *no*. To bring all these wretches to a due Sense and Practice of their Duty, I would beseech them to Consult their own Best thoughts (if they be ever Thoughtful) and Seriously to consider, what mercies they wilfully *Forfake*. Is it a *slight* thing, is it *Nothing* to be made a Partaker of that Great Sacrifice for sin which was offered upon the Cross? when we daily lye at Gods mercy, and stand in
need

need of his Pardon, and are utterly Undone, if we have it not : when we feel in our own Breasts the miserable *Effects* of our Follies, those Twinges and Sores in our Consciences, those wounds and gashes in the Spirit, which are so full of intolerable Anguish, that some have hurried themselves out of the world on purpose to be *rid* (as they *thought*) of the sense of their Torments : when we are sensible how the Judgements of God go abroad in the Earth to *Punish* men for their Impieties : when we have seen so many sad *Examples* of men, who have roared, and sometimes *Despaired* upon their death-beds, under the burden of their guilt ; and when none can tell, but that *he* may be tortured ; punished and visited after the same *manner* ; these things and the like being considered *well*, what can any man desire so *much* as to have his iniquities *forgiven* ? and then what *Fools* are they, that neglect to receive the Holy Sacrament, which is the *Seal* of our Pardon ? Is it a *mean* thing, not worth our craving or longing for, to be nourished with the most Blessed Body and Blood of our *Redeemer*, to receive *Vitality* and Influences of *Grace* from him, to be Refreshed and strengthened with that Divine aliment, which hath been the Support of Apostles, Prophets and Martyrs, and without which our Souls can no more

more live a Life *Spiritual* and *Divine*, than our Bodies can continue in plight and strength without *Sustenance*? Is it not a mercy invaluable, to have the Guidance, Aids, and Comforts of Christs Spirit? when our Natural Corruptions are so *strong*, when the Enemy of our Souls is so malicious and *Buifse*, when the Temptations we meet with are so *Thick* and ensnaring, when the Common course of Humane Life is such, that we walk continually among *Dangers* and *Deaths*: Lord! what a *Miserable* Creature would man be, without the care, Assistance, and Succours of the *Spirit*? In times of *Errors* and Delusion to be assisted, and kept stedfast by the Spirit of *Truth*: in times of *Trial* to be led by that Spirit of *Power*, which helpeth our infirmities: in times of *Impiety* to be guided and governed by the Spirit of *Grace* and *Holiness*: in times of *Affliction* and *Distress*, whether they be Publick or Private calamities we groan under, then to have the Spirit of *Comfort*, to speak peace to our *Consciences*, to take away the *Bitterness* of our pottage, to *sweeten* and *lighten* our Griefs with salutary Breathings from above, to Support us in all our *sufferings*, to carry us safe through all *Difficulties*, and at last to lead us into a *Serene* and *Calm* world; Oh! what an *Happiness* is *this*, and what Improvident people

ple are thy, who neglect an Ordinance that is *Productive* of this Happiness, that is so *Beneficial* and *Useful* to all these purposes? Again; to have such a lively *Faith* as will not fail us, however we may be winnowed, sifted and tost; to have a vigorous *Hope* that will keep our Heads up, when storm, and tempest beat down thousands; to be full of those *Graces*, which are sweeter then Nard under our nostrils; to be *United* to him, *who Loved us and gave himself for us*, and to have this *Testimony* within us, that we are the very Members of Christ, and in the end to Dye with *Satisfaction*, and with a strong Confidence, that *one day we shall rise again and see the Salvation of God in the Land of the Living*; these are *Felicities*, than which the Nature of man is not capable of *Greater* in this Life; and I have shew'd you particularly; one by one, that *these* are the *Blessings*, wherewith God crowneth every Constant and Devout *Communicant*. Briefly, there is *no* Ordinance of God, but what doth carry its Advantages with it, where men use it after a Regular and Due manner. But all *other* Ordinances seem to *center* and *meet* in *this*; so that it is a certain Instrument of an Holy Life, and of that which will be Dear and Valuable to us when all the Gayeties of Life are over; I mean a
Comfortable

Comfortable Death. And so I leave it to the thoughts of every Understanding and Thinking Christian to consider, what *Unwise*, as well as *Unthankfull* men they are, who are so willing to go from an Ordinance at which others gather up Life and Immortality. It is no wonder, that the world groweth so vain and wicked, and that the Souls of men are so Improsperous. One great reason is, because they have *Itching ears*, but *Insensate Hearts*, that neither *Crave* for the Influences of Heaven, nor care to *Receive* them, though they come down in streams God be merciful unto them; but they will one day find, what a crime and Folly they are guilty of, in forsaking thus the mercies of the Cross, and in trampling under their feet the *Bloud* of the Son of God after this manner.

Not that their *imprudence*, or *unthankfulness* is their *only* sin: No there is an addition of *impiety* too, which helps to aggravate it. For in this case we are not in our own hands, neither are we left to our own *liberty* and *Pleasure*. The *Command* of Christ, whereby we are *obliged* to solemnize this Mystery, is as *plain*, and as *peremptory* a command, as any other in the whole Bible? and if a law from *Heaven* can make anything *necessary*, then is *this* so. But I will not now meddle with that consideration:

sideration: There being that and many more, which relate more immediately to our *practice*, that I see will cost *another* just Discourse; as of the *necessity* that is incumbent upon us; and of the necessity of *preparation* also, together with the *Nature* and *Extent* of that preparation which is requisite, and divers *other* the like matters, which deserve to be well considered, and to be treated of by *themselves* in their due order, and by degrees. Here we will *end* this Discourse, beseeching God to help us to a right understanding, and to enable us to keep a good Conscience in all things, for Christ Jesus his sake. to whom with the Father and the Holy Ghost, three Persons in the Unity of the God-head, be all Glory, and Honour, and Praise, for evermore, *Amen.*

FINIS.

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